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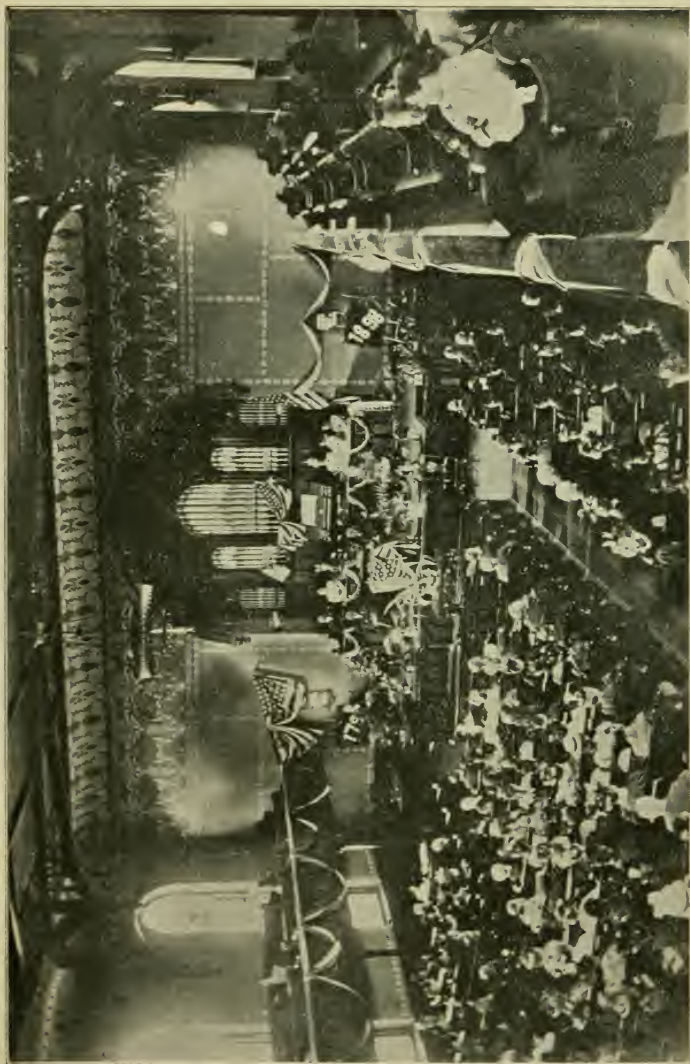
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(Flemington)



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INTERIOR OF THE CHURCH DURING THE CENTENNIAL EXERCISES.

ONE HUNDREDTH
ANNIVERSARY EXERCISES

OF

The Baptist Church,

FLEMINGTON, N. J

JUNE 17th, 18th AND 19th, 1898.

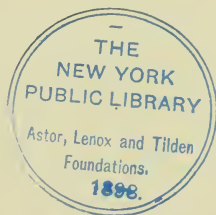


FLEMINGTON, N. J.:
PUBLISHED BY THE CHURCH.

1898.



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PRESS OF
JOHN E. ROWE & SON,
NEWARK, N. J.



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JOHN E. ROWE & SON
NEWARK, N. J.

*“ One generation shall praise Thy works to another,
and shall declare Thy mighty acts.” —Psalm 145, 4.*

*“ We lift our trusting eyes
From the hills our fathers trod,
To the Sabbath in the skies,
To the dwelling place of God.”*

SOME MONTHS BEFORE ITS BIRTHDAY
HAD ARRIVED, THE FLEMINGTON CHURCH BEGAN ITS
PREPARATIONS FOR THE OBSERVANCE OF THE
DAY BY THE APPOINTMENT OF THE
FOLLOWING COMMITTEES:

General Committee

HOWARD SUTPHIN	GEORGE E. BRITTON
VANDEVIER HIGGINS	WILLIAM H. HALL
J. WESLEY BRITTON	ASA SUYDAM
CHESTER VAN SYCKEL	L. RAYMOND HIGGINS
WILLIAM FISHER	

Entertainment Committee

MRS. WM. S. RILEY	MRS. HOWARD SUTPHIN
MISS MARY KILLGORE	MISS LOUIE HIGGINS
MISS HANNAH SUYDAM	MISS MARY GRAY
MRS. DAVIS HANSON	MRS. WM. PRICE
MRS. E. D. KNOWER	MRS. GEORGE DEAN
MRS. H. A. FLUCK	MISS ELLA CARKHUFF
MRS. GEORGE WAGONER	MISS ELLA C. HIGGINS
MISS ANNIE J. HIGGINS	MISS LOUIE McCANN
MRS. J. B. RAMSEY	MRS. JACOB V. HIGGINS
MRS. C. VAN SYCKEL	MRS. CHAS. F. HOPEWELL
MRS. J. W. BRITTON	MRS. WM. J. SUYDAM
MRS. WM. FISHER	MISS REBECCA SHROPE

MR. J. W. BRITTON
MR. WM. S. RILEY
MR. E. D. KNOWER
MR. J. SCHENCK HIGGINS

Musical Director, MISS AGNES H. RICE.



PUBLICATION COMMITTEE'S REPORT.

IMMEDIATELY after its centennial celebration, the Flemington Church appointed the undersigned a committee to compile and publish the proceedings of the three anniversary days. We have delayed until now the issuing of this memorial volume in order to make the report as complete as possible. Some of the addresses we reluctantly abridge, and only abstracts of others were furnished by their authors. We believe, however, that the book now put into the hands of members and friends will be a reminder of an occasion that many thoroughly enjoyed, and we trust it may prove an impulse to the discharge of present and future obligations.

As these records pass from our hands into the hands of the publishers, our church is just welcoming to its trusts and toils, its new pastor Rev. L. D. Temple, of Brattleboro, Vermont. He begins his labors with us to-day, and is to be formally recognized October 20th. We are persuaded that we voice

the feelings of our entire membership in the hope and prayer that the shepherd who thus comes to lead the flock over into the new century, may find for himself and his people, just ahead, the green pastures and the still waters of gospel grace.

Over this account of our centennial, and over the bits of history glimpsed on these pages, we put the apostolic ascription: "To the praise of the glory of His grace."

ASA SUYDAM,
J. W. BRITTON,
J. C. BRITTON,

Committee.

Flemington, Oct. 1, 1898.

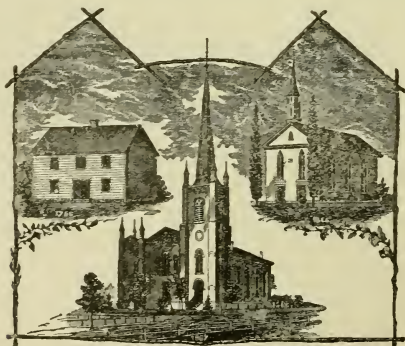


CENTENNIAL EXERCISES.

THE committee appointed by the church to arrange a centennial program, found itself embarrassed from the outset by the fact that the church was pastorless. Believing that it was best for some one person to have charge of the public services, and that such person ought to be familiar with the facts in the case, they requested Dr. T. E. Vassar, a former pastor, and the one who conducted the seventy-fifth anniversary service, to preside. He therefore opened the hundredth birthday exercises on Friday morning, June 17th, at 10 o'clock. Nature kindly smiled on the occasion by giving weather of ideal comfort and beauty, and at the very first session the spacious auditorium was fairly well filled. Prof. Chapell of the Gordon Training school, Boston, a former pastor, read the 90th psalm and led in prayer. The singing was conducted by Mr. Baltus P. Stout, of Philadelphia, a Flemington boy, and in his young manhood a member of the church in whose festival he came back to share. Mrs. J. Smith Hart, Miss Kate Opdycke, Miss Evangeline

Norton and Miss Bertha Rittenhouse, also rendered acceptable and appreciated assistance in the musical part of the service during the three days. Some of Zion's ancient melodies, and other selections that were new, were so sung by the choir and these helpers as not only to please the ear but also to stir the soul.

The special features of the first meeting were the Historical Sketch and the Treasurer's Report. The Historical Sketch was prepared by Prof. L. R. Higgins, of Chicago University, a member of the church. In his necessary absence, it was read by deacon Chester Van Syckel. The Treasurer's Report was presented by Treasurer Howard Sutphin. Both are given entire.



HISTORICAL SKETCH.

THE eastern and southern parts of this State were settled years before the north-western part. Flemington, therefore, is not an old town, relatively considered. The recognized founder of the village is Samuel Fleming. In 1756 he purchased land here. As he kept a tavern, the little settlement was naturally called "Flemings," and finally Flemington. Samuel Fleming came from Ireland and brought with him a boy, Thomas Lowrey, who acquired considerable property and influence. In 1765, nine years after the purchase made by Fleming, Thomas Lowrey and James Eddy gave a piece of land for a Baptist meeting house. The lot was situated on the northeast corner of Main street and the New Brunswick road, where the present church edifice stands. Here a house was built in 1766, under the direction of Thomas Lowrey, James Eddy, Gershom Lee, Jonathan Higgins, John Jewell, and others. At that time there probably were not ten houses in the settlement. The township was then named Amwell, afterwards Raritan. Hopewell and

Kingwood were the nearest Baptist churches, and had been in existence, the one sixty years, the other thirty.

The new enterprise was called the "Baptist Meeting of Amwell," and was supplied with preaching by neighboring ministers, chiefly from Kingwood and Hopewell. Rev. David Sutton, of Kingwood, preached for some time during the War of the Revolution; he was finally shut out of the meeting house by Mr. Jewell, because he was thought to be friendly to the British.

This first church building was a small, rude, wooden structure, not unlike the old-fashioned country school house. But it was destined to stand on that spot for seventy years, the rallying place of a few faithful ones, who succeeded in keeping alive a spark of interest for thirty years until the little band felt justified in constituting a church.

In those revolutionary days the American soldiers for a time used the house as a barracks and a hospital, and the marks of their fire arms were visible on the rough floor as late as 1825.

Following Mr. Sutton came Rev. Nicholas Cox, then of Kingwood. He regularly supplied the church a part of his time, but in 1790 or '91, declared himself a Universalist. Then followed four years of depression and discouragement, during which there was no regular preaching, except that for ten months the Rev. James

Ewing, of Hopewell, preached once in four weeks.

It need be no cause for surprise that thus over thirty years elapsed between the erection of a building and the organization of a church. The war with its preliminary excitement, its prolonged disturbance, and subsequent confusion brought uncertainty and unrest. After the war the population of the State increased but slowly, for the young people were attracted to Central New York and Western Pennsylvania—the west of that day. In 1790 the population of Hunterdon County was about 20,000; in 1800 it was only 21,100.

“ Besides, religion was at a low ebb all over the country. French infidelity attained the largest influence which it ever possessed in this country. The habits of the people were loose and irreligious. Intemperance prevailed to a frightful extent. The war had brought rum into general use.” Distilleries were common and were sometimes operated by Christian men. Taverns were very numerous.

Those can hardly be called “ good old days,” and yet doubtless there was as much real piety and self-sacrificing service for God and His cause as can be found after the lapse of a hundred years.

For information regarding the organization of the church we must turn to an old, discolored volume, which bears upon its title page the

words, "Amwell Baptist Church Book, June 19, 1798." The records of these early days are meagre and imperfect, and from them we can glean material for only a rapid sketch.

In December, 1795, Rev. Garner A. Hunt took the charge of the Flemington meeting (as the record puts it) in conjunction with Kingwood Church, and preached one-third of his time at Flemington. His work here was attended with success. The people came to hear him. The meeting house, which had been fast going to ruin, was repaired. Mr. Hunt baptised six persons, viz., Jane Merrell, Nathaniel Higgins, Sarah Ott, William Merrell, Elizabeth Hartenbrook, and John Runyan. The Hopewell and Kingwood Churches dismissed nine members, viz., John Carr, John Manners, Rachel Manners, Sarah Sutphin, Hannah Wolverton, Anna Higgins, Elizabeth Yard, Anna Craven, and Margaret Wilson. These fifteen persons united in forming a Baptist Church on the nineteenth of June, 1798. Revs. Ewing, Hunt and Harpending assisted in the formation of the Church. On July 2, 1798, John Manners was appointed clerk; John Carr and John Runyon were elected deacons. On August 4, 1798, the first trustees were appointed, viz., John Carr, John Runyon, Nathaniel Higgins, William Merrell, Judiah Higgins and Nicholas Ott. Rev. G. A. Hunt was recognized as the pastor. His salary was

raised by subscription papers, and does not appear to have been a fixed sum.

A few entries in the old minutes are interesting. A glimpse at the musical part of the service is afforded by the statement that on August 3, 1799, John Carr was appointed to read the lines, and Nicholas Ott to raise the psalms. The compensation which the sexton received is shown by this entry: "October 5, 1799, agreed to pay Frank three dollars for the ensuing year, to clean the house and take care of it." Frank was evidently a black man, as is shown by his lack of a surname.

Efforts were put forth to preserve strict church discipline. A rule was made December 1, 1801, to call on all male members, who absented themselves from meetings of business three times in succession, to give their reasons for such conduct. It was resolved, December 4, 1802, that after the monthly meeting is opened no member should leave the house without permission from the moderator.

Even theological views did not escape attention. In 1805, a charge was made against a certain brother for holding doctrines not agreeable to the articles of this church, and a few months later he was "excommunicated." This word, with a Romish flavor, was the term then in use, and it repeatedly appears upon the records until 1817, when it gave place to the word "excluded."

Mr. Hunt resigned November 5, 1803, after eight years of service on this field. His ministrations met with marked acceptance. He baptized in all fifty-six persons.

In February, 1804, Rev. James McLaughlin was invited by a joint call from this church and the Kingwood Church to lead the two flocks. He served here five years, and welcomed twenty-five new members into the fold.

In 1810, the church called Rev. Daniel F. Sweeny, as stated supply for one year, which was the usual length of time for engaging their preacher. After some misunderstanding and correspondence Mr. Sweeny came, but remained only six months.

This must have been a time of darkness and trial for the little church. We find it recorded on March 2, 1811, that "the 21st of this month, Thursday, was appointed as a day of humiliation and prayer for this church." Their members were still few—less than eighty. Money was scarce. Now and then difficulties arose between certain members. But brighter days were coming.

At a meeting held February 1, 1812, Charles Bartolette, of Lower Dublin, Pa., was invited to this field for one year, and on the eleventh of the following May he was ordained. The building was again repaired, and Mr. Bartolette called to supply the church for another year. In April,



CHARLES BARTOLETTE, 1812-46.

1814, he was called as pastor at a salary of \$200. This is the first record of any certain sum as salary. Previously the sum paid had been the amount raised by subscription papers. Thus began a noteworthy pastorate of thirty-four years duration.

In a few years the church began to increase in strength, and in 1817 a meeting house was built at Sandy Ridge for the convenience of the members living in that vicinity. In 1818, fourteen persons were dismissed from the home church to unite with others in constituting a church at that place.

When the Flemington Church was thirty years old, its membership was ninety—still a small band. Then followed years of remarkable ingathering, occasioned partly, no doubt, by the increase in population and the development of the country, but still more by the faithful labors of “Father” Bartolette. The first large addition was in 1829, when fifty-seven were received by baptism. In 1832, twenty-three were added to the church; in 1833, thirty-three were added; in 1835, forty-two; in 1836, fifteen; in 1838 occurred one of the most mighty and impressive seasons of revival that the church has ever known. For years it was spoken of as the “great revival.” It was prolonged throughout the summer, and even in the midst of seed-time and harvest, the farmers attended the meetings. Not only did

the Flemington Church receive a large addition, but other churches also shared in the gracious results of this spiritual awakening. Rev. C. W. Mulford was the able assistant of the pastor, perhaps the chief preacher in the great work. On the first of July, fifty-four persons received the hand of fellowship. Over ninety in all were baptized before the year closed. Four members are still with us who joined the church in that long remembered summer, sixty years ago. Their names I give: William B. Smith, Daniel Suydam, Mrs. Matilda Gray, Mrs. Rebecca Forker. No members are now living who joined the church at an earlier date, with the exception of Charlotte Moore, who joined in 1837, Martha H. Britton, who joined in 1835, and Samuel Leigh, who joined in 1829. The latter is the patriarch of the church, if years are counted. After serving the Flemington and the Sandy Ridge Churches together for fourteen years, Mr. Bartollette, in 1832, resigned his charge at the Ridge and gave his whole time to Flemington, at a salary of two hundred and fifty dollars.

The second house of worship was built in 1836. It was then considered one of the best in the state. A minute on the records says: "Resolved, that the house be built forty-five by fifty-five feet, with a basement story." It was, therefore, the size of our present chapel. We have no means of determining its cost, but we do



LEVI G. BECK, 1849-51.

know that a debt was incurred which lingered for six or more years.

September 24th, 1836, eight members were dismissed to unite in the formation of the Baptist Church at Wertsville.

A significant entry is found under the date of March 23, 1822: "Whereas Joe, a black man, a member amongst us, has eloped from his master and been charged with other immoral conduct, a committee be appointed to enquire into the business and report." The following year black Joe was excluded for the sins of drunkenness and excessive love of liberty. Let us remember, however, that this was in the period of the Missouri Compromise and before the days of William Lloyd Garrison.

In the first quarter of the century, rum was a foe that conquered even some members of the church and not seldom we find cases of discipline arising from this source. But here again we must remember that in those days the views of society concerning the use of strong drink were lax. The Washingtonian movement was not yet felt in the land, and such apostles of temperance as John B. Gough, had not begun their moral crusade against intoxicants.

The Flemington Baptist Church, like many others in our land, experienced decided opposition in their efforts to introduce instrumental music. The three following minutes throw

light upon this subject. January 25th, 1838: "There having been something said by some against the pastor's patronizing instrumental music in the congregation by the choir of singers, a motion was made to know whether he had in this particular exceeded his pastoral rights. It was unanimously resolved that he had not." Perhaps the nature of the instrument aggravated the antagoism to it, for it was a bass viol that had been introduced into the choir gallery behind the audience. One good sister, one of the constituent members, was in the habit of entering the church just before the sermon and leaving immediately after it that she might not listen to the tones of the "ungodly fiddle." The player was Bro. William Barrass, who for sixty years was a familiar figure among us and who only a few years ago entered the celestial choir. One morning, however, his occupation was gone, for the viol was missing. But its absence was only temporary, for we read that on June 1st, 1839, a brother was called up before the church and "spoke at some length on the way in which he got possession of the instrument in use in the choir," but (it is added) he "made no acknowledgement of doing wrong in the act." Again on April 4th, 1840, another brother was disciplined chiefly for opposing the instrument of music. which he declared had become as an "idol" to the church. It is evident

that this opposition came from but a few persons. Its strangeness to the present generation is our warrant for recalling it. Long since the church learned that the divine art of music—and of music supported by instrument—may become the handmaid of religion.

In 1830, the Sunday-school was organized. Of that we shall hear later.

In 1840, the pastor's salary was raised to four hundred dollars. But the church was still in debt; it was impossible to pay the pastor promptly, and in 1844 the church was obliged to reduce the salary. The pastor kindly and willingly agreed to the reduction. His work here was now ended, and on January 4th, 1846, he resigned his trust after the longest pastorate the church has ever enjoyed. He baptized four hundred and forty-nine. He found here a feeble band. He left an important and prominent church. His labors were most acceptable to the people and were abundantly blessed. His kindly ways greatly endeared him to the community. He sleeps by the Sandy Ridge church, which he helped to establish.

On June 16th, 1846, the church extended a call to Clarence W. Mulford, of Hightstown, New Jersey, at a salary of six hundred dollars. On December 22d, he was installed as pastor. Mr. Mulford was already well known here, as he had assisted the former pastor in revival ser-

vices. Zealous, energetic and faithful, he was very successful in winning souls. During his short pastorate of two and one-half years, he baptized seventy-four converts. His excessive labors impaired his health and his voice utterly failed. Reluctantly he resigned in July, 1849, and very regretfully the church suffered him to depart, to seek restoration on a farm in Monmouth county. Again at Holmdel, he assumed a pastorate. Very soon again his voice proved insufficient. In 1843 he returned to Flemington, where he directed his farm and engaged in the practice of medicine. For several years he dwelt among his friends and was a deacon and valuable member of the church until he passed to his reward on June 28, 1864. Clarence Mulford was distinguished for his efforts in behalf of missions and temperance. In these fields, which were unpopular then, he was one of the pioneer workers. His singular power as an evangelist is shown by the fact that in an active ministry of twenty years, he baptized four hundred and eighty-two persons, besides assisting largely in revivals on other fields.

On September 6th, 1839, Levi G. Beck was invited to the pastorate at a salary of five hundred dollars. Previous to this time, Rev. E. R. Hera had been appointed by the board of the New Jersey Baptist State Convention to labor in the northern portion of this field. As many



CLARENCE W. MULFORD, 1846-49.



members lived in this district, they resolved to form a Baptist Church at Cherryville. Accordingly, October 13th, 1849, thirty-nine of our number were dismissed to constitute a church at that place. Mr. Beck's ministry here was of less than two year's duration, yet long enough to win him a place in the hearts of the people. Ten were baptized. The church was loath to accept the pastor's resignation, but he felt that duty called him elsewhere.

In April, 1851, Mr. Beck relinquished the charge. The next month Thomas Swaim received and accepted a call from this church. Before coming to Flemington, Mr. Swaim was District Secretary of the American Baptist Missionary Union. His salary here the first year was five hundred dollars, but was soon advanced to six hundred dollars, then to seven hundred dollars, and finally to one thousand dollars.

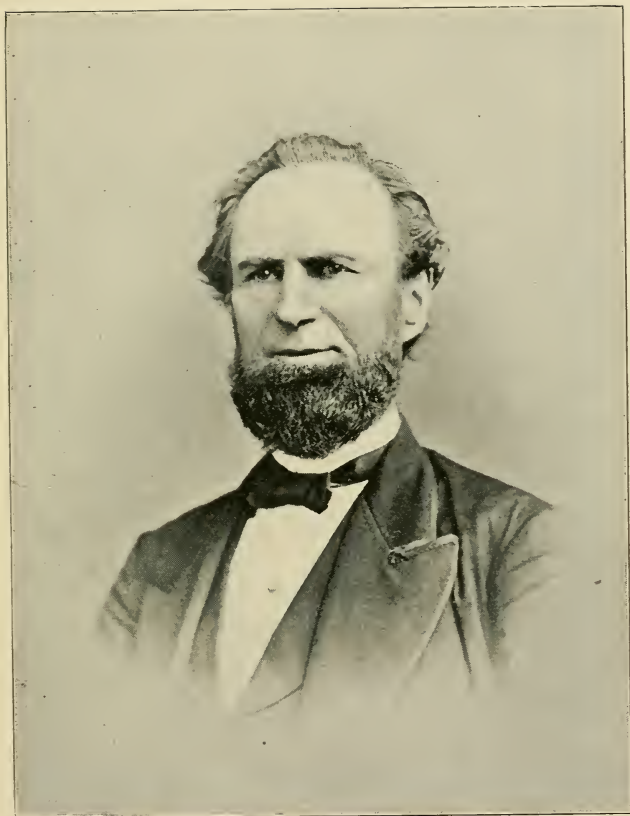
In 1853, by an act of the New Jersey State Legislature, the name of the church was changed from that of the Baptist Church in Amwell to that of the Baptist Church of Flemington.

On April 6th, 1861, twelve members were dismissed to unite with others in constituting the Baptist Church at Croton.

Mr. Swaim's pastorate of sixteen years covered a period of great importance for the church and for the nation. He was a man of decision, firmness and patriotism, a wise leader and counsellor

during the trying times of the Civil War. In those days when good men, especially in New Jersey, did not agree on national issues, his voice and influence were unmistakably given to the cause of freedom and union. Harmony in his flock and true Christian fellowship, were fostered by the pastor. The good name of the church was carefully preserved and upright living was faithfully encouraged. That age was more polemic than the present, and Mr. Swaim was noted for his defence of Bible doctrines, especially those known as Calvinistic. Repeated seasons of refreshing were enjoyed. In 1852, 1854, 1856, 1860 and 1864, large numbers were added to the church. In all, two hundred and sixty-two were baptized.

During this pastorate, were begun the monthly union services of the Presbyterian, Methodist and Baptist Churches of the village—an honored and appropriate custom that is still observed. Originally these services were of a purely missionary character and consisted of sketches of various denominational mission fields given by the different pastors. But in later years the conventional form of evening service has been followed. On April 1st, 1867, Mr. Swaim bade farewell to the church that he had served so earnestly and successfully. With deep regret, best wishes and fervent prayers, the church suffered their loved pastor to depart.



THOMAS SWAIM, 1851-67.



E. A. WOODS, 1867-72.

For at least six years the church had been facing the necessity of providing ampler accommodations for its own members and the increasing population of the town. It was clear that either a larger house must be built or a second church be formed. Both courses were fully and freely discussed. After much deliberation, it was resolved to build a new house but not to divide the forces of the church. On the day following, the last communion Sabbath observed in the old sanctuary, in July, 1867, workmen began to take down the old house and to proceed with the new enterprise. The former house faced the south. The new one was placed on Main street, facing the west. In 1868, the present edifice was completed and dedicated. It has a seating capacity of about 1,000 and cost about \$40,000.

Now we come to the days of pastors who are fortunately still living and whose names are household words—Woods, Vassar, Chapell, Sagebeer.

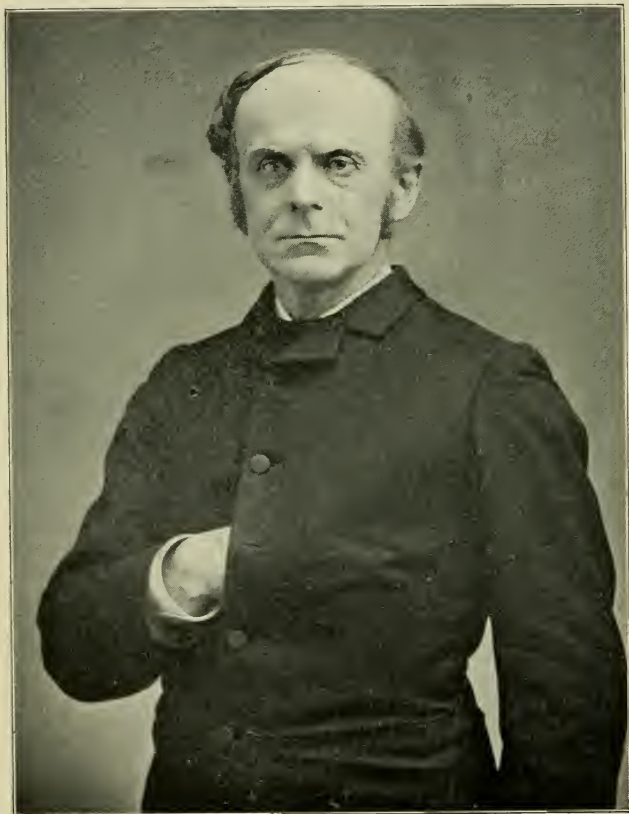
On November 11th, 1867, E. Arthur Woods, of Little Falls, New York, was called to the pastorate at a salary of \$1,500 which in 1869 was increased to \$2,000. Mr. Woods entered upon his duties December 1st, 1867. Before the coming of Mr. Woods, the pulpit was regularly filled by Rev. G. S. Webb, D.D., of New Brunswick. Until the new building was ready

for occupancy, services were held in Masonic Hall.

On August 16th, 1868, nine members were dismissed to assist in constituting a church at Ringoes.

After the completion of the new building, there began an era of somewhat wider activities and greater social interests. A Ladies' Aid Society was formed, which was in existence for several years and raised the money to pay for the new pipe organ, doing this mostly by means of socials, entertainments, lectures, and the like. An able organist was secured and the musical part of the services was greatly improved. A reading room, supplied with papers and periodicals, was opened in the basement of the church. Much attention was given to the Sunday-school and that department of church work was improved and enlarged. In all these efforts, the genial, sympathetic pastor and his accomplished wife were leaders.

The earnest, attractive preaching of the pastor was blessed in the conversion of many souls. He baptized one hundred and thirteen in his stay of five years. On August 1st, 1872, Mr. Woods tendered his resignation to the deep regret of his people. The attachment then formed between pastor and people, has not been broken, though over a quarter of a century has passed since the separation.



1872-80.

Truly Yours

W E Massar

The Sabbath after after Mr. Woods left the pulpit, it was occupied by Thomas E. Vassar, of Lynn, Massachusetts. Mr. Vassar was called at a salary of \$2,000, and November 1st, 1872, he entered upon his duties as pastor. The following spring, the tact and energy of the new pastor were enlisted in an effort to reduce the large debt of \$22,000 that rested on the house of worship. \$14,000 were raised. Then came the hard times of '73, and a respite of seven years was required before the remainder of the indebtedness was removed. It was a difficult task then; it would be practically impossible now, so greatly has the value of the dollar appreciated.

On June 19, 1873, the church celebrated, with suitable exercises, the seventy-fifth anniversary of its formation. An historical sermon was preached by the pastor, and addresses were made by Thomas Swaim, G. S. Webb, H. F. Smith, B. C. Morse, Charles E. Young, and A. D. Willifer. The sermon was subsequently printed, together with the Articles of Faith, and a list of officers and members.

The Woman's Foreign Missionary Society was organized in 1875, with Mrs. Vassar as its first president. Some years later the society enlarged its scope, and is now the Woman's Foreign and Home Mission Society.

In 1874, the Hymn and Tune Book of the American Baptist Publication Society was intro-

duced into the church. In the same year the envelope system of raising money for current expenses was adopted.

The early months of 1874 saw a marked spiritual awakening in the congregation, and the interest was felt throughout the community. At the March communion, fifty new members received the hand of fellowship. Again in 1876 a similar powerful revival fell upon the church, and again in March, fifty were welcomed into the church. Other years of sowing and reaping followed, until Mr. Vassar had baptized one hundred and sixty-three.

In the spring of 1874, under the guidance of the pastor, a young men's prayer meeting was started, which was held an hour before the Sunday evening services. The following year the young women joined the meeting, and years later a Young People's Association was formed, which in later years was re-organized into a Society of Christian Endeavor.

Before leaving Flemington the devoted pastor made an effort to wipe out the debt still resting on the church. His stirring appeal of May 23, 1880, was responded to with noble self-sacrifice on the part of the people. Over \$8,000 were subscribed, and the debt was cancelled.

In October, 1880, Mr. Vassar concluded that his work here was done, and on the last Sunday of that month he left the post that he had filled

with universal acceptance. His untiring labors in the church and community and State had been signally blessed. His wide acquaintance, winning personality and sincere sympathy won him a secure place in every home. The church never forgot those rare qualities of mind and heart that peculiarly fitted Mr. Vassar for the pastoral office, and in 1889, when again in need of a leader, they a second time extended him a call, which he felt compelled to decline.

By a happy dispensation of Providence he who presided at the seventy-fifth anniversary of the church is present to perform a like duty at the one hundredth anniversary.

During the winter of 1880-'81, the church was without a pastor. For several months the pulpit was regularly supplied by Mr. L. G. Denchfield, then of Crozer Theological Seminary.

On May 1, 1881, the church welcomed its new pastor, Frederick L. Chapell, formerly of Janesville, Wis., who had been called at a salary of \$1,800. It was soon evident that the faithful and able preaching of the previous ministry would be fully maintained. Mr. Chapell was an earnest and profound student of the Word of God, and his exposition of the Scriptures was much appreciated. Renewed attention was given to the missionary cause. It might almost be said that a new interest was created. In this work the pastor was most ably seconded by his excel-

lent wife. A young ladies' Mission Band was formed, which was afterwards changed into The Farther Lights. In 1885 monthly mission services were held on Sunday evenings, when special attention was given to some famous missionary field, or some heroic worker. The contributions to missions were greatly increased, and an interest aroused that has never died out.

The year 1887 witnessed the second largest ingathering that the church has ever known. For two months the pastor conducted meetings unaided. The interest increasing, evangelist John T. Vine was engaged to assist in the work. As a result eighty-four were baptized, almost as many as in the "great revival" of 1838.

About this time a Cadet Corps was formed, consisting of a number of young boys. This Corps was in existence for several years, and accomplished something in behalf of missions.

On the last Sunday in June, 1889, Mr. Chapell left his charge here to enter upon his work as director of the Gordon Missionary Training School of Boston, a position for which his gifts and attainments peculiarly fitted him. One hundred and fifty-two persons were baptized by Mr. Chapell into the membership of this church, and much good seed was sown that is even now yielding precious fruit.

For nine months the pastorate remained vacant. During a large part of this time Presi-



FREDERICK L. CHAPPELL, 1881-89.

dent Henry G. Weston, of Crozer Theological Seminary, filled the pulpit to the utmost satisfaction of all his hearers.

At length the church secured Joseph E. Sagebeer, formerly assistant pastor of the First Baptist Church, of Philadelphia. Mr. Sagebeer began his labors here, April 1, 1890. Just previous to this, extensive repairs were made to the building. A new roof was put on. The aspect of the main audience room was greatly changed by inserting a hard wood ceiling and arches, by painting the walls and by adding new furniture. A grand piano was also purchased. Thus newly equipped and led by a young and active preacher, the old church entered upon the last stage of the century. It is only necessary to give a brief summary of these recent years. The communion service was improved by the disuse of the large goblets and the adoption of small cups, one for each pew. The new *Laudes Domini* was substituted for the Hymn and Tune Book that had seen years of service. Five years ago, the church had a roll call, at which a large majority of the members responded to their names. Several series of meetings were conducted by the pastor in various school houses of the township, notably at Sand Brook and at Voorhees Corner. Not a few joined the church as the outcome of these meetings, and one hundred and fifty-six were baptized during the eight years of Mr. Sagebeer's

labors here. The pastor was in frequent demand elsewhere for lectures and addresses. The congregations at home were gratifyingly large, and bore witness to the helpfulness of the earnest, thoughtful and eloquent sermons of the preacher. In the summer of 1896 we were called upon to mourn the loss of Mrs. Sagebeer, who had been an invalid for over two years. Her brief life among us had revealed her admirable traits of character, and served to augment our sorrow. In this period two new missionary societies were organized—The Little Helpers and The What I Can Society.

At length Mr. Sagebeer heard the call of duty to another field in Germantown, Pa., and on March 1, 1898, we parted with our eleventh pastor. The church awaits a new leader with whom to enter upon the new century.

The strength and success of a Church cannot be estimated solely by its size or by its increase in membership. Yet it may not be unprofitable to note the accessions to this church in each decade of its existence. In the first decade, 1798-1808, the increase was from 16 to 85; in 1808-1818, the decrease was from 85 to 76; in 1818-1828, the increase was from 76 to 90; in 1828-38, the increase was from 90 to 295; in 1838-48, the increase was from 295 to 336; in 1848-58, the increase was from 336 to 341; in 1858-68, the increase was from 341 to 400; in 1868-78,



JOSEPH E. SAGEBEER, 1890-98.

the increase was from 400 to 502; in 1878-88, the increase was from 502 to 531; in 1888-98, the decrease was from 531 to 497. The greatest increase was in the fourth decade, the greatest decrease in the last decade. This present decrease is partly owing to the fact that the church roll has been thoroughly revised this year. Besides the population of the village may not be increasing as rapidly as it did in former decades.

Nine brethren have been licensed by this church to preach the gospel, viz.: Thomas Barrass and William Pollard in 1830; Edward Barrass in 1831; William B. Shrope and John L. Brooks in 1843; Moses Heath in 1851; J. Dayton Merrill in 1854; R. F. Y. Pierce in 1885; Walter B. Pimm in 1886. Some of these have entered into rest. The last four have been invited to participate in the exercises of this anniversary.

It would be interesting to contrast the past with the present, but such is not the purpose of your historian. The great advances of the nineteenth century are manifold and remarkable. A century ago there were in this land about nine hundred Baptist churches, with sixty-five thousand members. To-day there are over forty-three thousand Baptist churches, with more than four million members, a gain of over forty-fold in churches, and over fifty-fold in members. A comparison in other lines of activity, educa-

tional, political, and social, would be equally overwhelming.

As we close our rapid review of the century, some reflections are forced upon us. Our forefathers were for the most part devout, faithful, and simple-minded men. Quiet, agricultural pursuits were their chief occupation.

“Far from the madding crowd’s ignoble strife,
They kept the noiseless tenor of their way.”

But if their horizon was somewhat circumscribed, they were distinguished for an insight into spiritual truth, an adherence to duty, and a love of the brethren that we of a later day may well covet. They lived happy, died happy. Be not surprised. They loved and served their God. May it be ours to avoid their mistakes, to emulate their virtues, to be worthy of the inheritance into which we have entered. May we have larger usefulness commensurate with our greater opportunities.

Now what of the present? It is glorious with achievement, and rich with promise. To-day we are making the history of the future. It is not wise to assume that we have already attained or to ignore the dangers in our path. Our gravest perils are discontent and indifference. They arise from various causes, which we can best search out for ourselves. Forewarned should be forearmed.

With glad hearts we would celebrate the Centennial of our church. Let us realize and remember the true function of the church, which is greater than the individual, but less than Christianity; which is ordained among men that it may secure the vital union of the individual with his Lord.

TREASURER'S REPORT.

Read by

Treasurer, Howard Sutphin.

THE report of the Treasurer of this Church is not just as we could have wished it to be, because of the lack of positive figures during the first seventy-five years of its existence as an organization, and in order that I may secure a reasonably correct starting point, I want to use (with his permission) the same words that Dr. Vassar used twenty-five years ago, when celebrating our seventy-fifth anniversary.

This is what he said: "On account of the meagreness and imperfection of our early records, it is difficult, if not impossible, correctly to report these years. Getting figures in the best

shape we can however, some such story as this they seem to tell: 'From the beginning of our various mission organizations, this church appears to have been in hearty sympathy with them and for many years has been one of the foremost according to its ability in contributing to their fund.

'What has gone directly through the treasury of the church towards carrying out our Master's last commission, it would be impossible to tell. We have a very incomplete statement of our charitable collections for the last forty years, and this shows a total of more than \$20,000 given. Assuming that the previous thirty-five years brought offerings half as large and the aggregate contributions for benevolence would foot up \$30,000; this estimate however is thought by those best informed to be far too small.

The amount raised for church edifices and the support of the gospel, must have been at least \$120,000 more, or \$150,000 for all objects combined.'"

This then brings us down to twenty-five years ago, since which time we are able to give you correct statistics. During the past twenty-five years, this church has raised \$15,000 for benevolence: for repairs and improvements, \$10,000; and for current expenses connected with the support of the gospel here, \$75,000, making a

grand total raised by this church during it one hundred years, of \$250,000.

What further should we report? What further can we say except, that aided as we firmly believe by God's blessings and our Saviour's leadings, these things have been accomplished by the liberal contributions of this people in proportion as God hath prospered them, to the end that we come up to our one-hundredth year with our financial obligations all met and not a penny of debt upon us.



THE CHURCH'S OUTGROWTH.

OUT from the Flemington Church have gone colonies to form the following churches: Sandy Ridge, Wertsville, Cherryville, Croton and Ringoes. Stockton is an off-shoot from Sandy Ridge, and so may be accounted a grandchild of Flemington. These churches, through their pastors or other delegates, presented the following reports:

SANDY RIDGE CHURCH.

The Sandy Ridge Baptist Church was constituted on October 24th, 1818, with nineteen constituent members. We suppose they were mostly members of the Flemington Baptist Church; the records does not tell us. We find previous to the constitution of the church, that Elder Charles Bartolette, who was at that time pastor of the Flemington Baptist Church, had been preaching regularly in private houses for five years, and that on the third Lord's day in January, 1817, a meeting house was opened and dedicated to Divine services. The speakers on that occasion were Elder Bartolette and Rev. Alexander Hastings; ministering brethren present at the constitution of the church were Elders Thomas B. Montague, David Bateman, Alexander Hastings and Charles

Bartolette. On October 25th, 1818, it being the Lord's day, two were baptized, and the ordinance of the Lord's Supper was observed. Again on January 17th, 1819, ten persons were baptized. On April 10th, 1819, a call was extended to Brother Bartolette, to become the regular pastor, dividing his time with the Sandy Ridge and Amwell (Flemington) Churches; he continued as pastor until 1832. Rev. Joseph White then became pastor, continuing until 1842, followed by Rev. E. B. Hall, as supply; Rev. George Young, pastor; Rev. J. E. Rue, pastor; Rev. J. J. Baker, pastor; Rev. J. Timberman, pastor; Joseph Wright, supply; Rev. Samuel Sproul, pastor nine years; Rev. Morgan R. Cox, supply; Rev. George R. Young, second pastorate; Rev. B. R. Black, pastor; Rev. A. W. Peck, pastor; Rev. George Young, third pastorate; Rev. M. B. Lanning, pastor; Rev. A. Cauldwell, pastor, in connection with Stockton Baptist Church; Rev. G. H. Larison, in connection with Ringoes Baptist Church; Rev. C. W. Ray, D.D., and C. A. Mott, both in connection with Stockton Baptist Church, then our present pastor, William Gresty Robinson, commenced his labors on the first of May, 1897. Since his coming the Sandy Ridge Baptist Church has taken on new life. We have large congregations both morning and evening; before his coming we had only afternoon services. We have a large Sunday-school; live and active Young People's

Society; Junior Society; an average attendance at prayer meeting of forty-five, besides a Ladies' Aid and Missionary Society. We find among those who have been members of our church and who have entered the ministry the names of Rev. Charles S. Wilson, Rev. William V. Wilson, Rev. William E. Lock, Rev. Silas Larue, Rev. George H. Larison, Rev. A. B. Larison, Rev. E. C. Romine. In 1849, the church purchased land and built a parsonage; in 1860 completed and dedicated a house of worship at Stockton, and in 1867 built a new house at Sandy Ridge in place of the old one. In 1866, a colony of persons, forty-five in number, received letters from Sandy Ridge, to form a Baptist Church at Stockton, and in 1868, a small number was dismissed to form a Baptist church at Ringoes, N. J.

In this history of nearly eighty years who can compute the good accomplished? None but God himself. The old church has had many experiences; there have been a great many struggles and sacrifices on the part of its members, and a great many have entered into the rest that remaineth for the people of God. We have had our dark days as well as bright ones, but out of all ills the Lord has delivered us. We hope that the good that has been done by the old Sandy Ridge Church is small compared with that which shall be accomplished in the future, God helping us.

WERTSVILLE CHURCH.

The Wertsville Church sends happy greeting to her mother on this pleasant occasion of her one hundredth birthday.

On March 18th, 1834, a meeting was called at the school house at Werts' Corner (now Wertsville), of persons favorable to the erection of a Baptist meeting house. At an adjourned meeting, held March 22d, articles were drawn and subscribed to. One acre of land was given by James Servis and Betsy Hoagland as a site for a meeting house and burying ground forever. A solid stone structure forty by forty-eight feet was erected and dedicated with appropriate services. October 1st, 1836, a council was called for the purpose of constituting a regular Baptist church. The ministering brethren present were Revs. G. S. Webb, Daniel T. Hill, Morgan J. Rhees, and David B. Stout. Rev. G. S. Webb was moderator and Rev. Morgan J. Rhees, clerk.

Letters of dismissal were presented from the Baptist Church at Flemington by the following persons: Nicholas Ott Durham and his wife Mary Durham, Mahlon Higgins and his wife Ann Higgins, Abraham I. Van Doren, Abraham Larison, Mary Carr and Elizabeth Young. The letters with the articles of Faith and Covenant, having been examined and approved, the church was regularly constituted and recognized.

The next day being Sunday, the council remained over and served the Lord's Supper, receiving two by baptism that day. The following Sunday, October 9th, Rev. William Pollard and his wife Lydia Pollard, from Pittsgrove, were received by letter and he was called to the pastorate, serving three years when the Lord called him home. He baptized twenty-one during that time. The church has had thirteen regular pastors, with a number of supplies, and three hundred and forty-three members during its existence, with many converted who united elsewhere. Owing to deaths, removals and etc., the present membership is but forty-three, with eleven non-residents.

The church building was re-modeled by pastor H. A. Chapman, and re-dedicated January 7th, 1885. Sermon by Rev. T. E. Vassar, D.D.

Rev. N. B. Randall, (State Evangelist), held a series of meetings with us in December, 1896, which resulted in a number of conversions and added fourteen to the church. Inspired with fresh zeal and new workers we took courage again; our regular and cottage prayer meetings and Christian Endeavor have been well kept up. Our Ladies' Aid is doing very effective work. The church is to be cleaned and new carpet laid this week; have purchased a lamp for outside. Our children's day exercises will be held next Sunday evening.

Since February 20th, 1898, our pulpit has been very acceptably supplied by Mr. John H. Dening, a student from Crozer. He has the hearts of the people both in church and community, with increasing congregations both morning and evening. We are trying to do what we can and have the aid of the Convention, but we would greatly appreciate the help and sympathy from our mother church, for, though past sixty-one years of age, we are at present not able to walk alone and accomplish the Master's work which surrounds us.

YOUR SECOND DAUGHTER, WERTSVILLE.

CHERRYVILLE BAPTIST CHURCH.

It is nearly forty-nine years since Cherryville left the fostering care of her mother, the Flemington Baptist Church. We have passed through infancy, childhood, young manhood, and are now in the prime of life. Through all these years we have not forgotten the goodly heritage given us by our fostering mother. We come here this morning to do homage to our mother church, whose devoted, God-fearing, Christ-loving people have worked faithfully and well to extend the kingdom of Jesus which we all love.

We are placed in a peculiar position this morning; very like the young man who comes home to the family gathering, and has to take the next

train out; he has so much to tell that he scarcely knows where to begin. His limited time forces him to leave much untold. Our time is limited this morning, and we will have to leave much unsaid which might be of interest to many.

I. CONCERNING OUR CONSTITUENT MEMBERS WHO CAME OUT FROM THIS CHURCH:

On October 2d, 1849, thirty-nine members requested their letters from this church for the purpose of forming the Cherryville Church. Of these thirty-nine there are, so far as we know, but eight living. Two are still members with us, and one, William B. Smith, loved his mother so much that he had to come back home again. These were noble servants of the living God, they laid the foundations of the Cherryville Church deep and strong, and the years of prosperity that we have been permitted to enjoy are due in part to the fact that its constituent members did their work nobly and well.

II. THE CHURCH.

(a) *Our Present Membership.*

We have at present one hundred and ninety-one members. These figures are not nominal, they are a reality. We have been carefully revising our church roll, have dropped all names of persons whose whereabouts we could not trace after diligent search, and have excluded those whose conduct did not warrant us continuing

them in our fellowship. Our records will show that this course has been diligently pursued in years past. The result of this course shows itself now in a regenerate church membership.

(b) *Our Attendance.*

Our people love the Bible. It is this love for the Bible that causes them to come to the house of the Lord. They are not moved by the "sounding brass and tinkling cymbals" of human effort, they are moved by the pure and unadulterated gospel of Jesus Christ. Their pastor does not have to expend his energy in coaxing the people to come to church, they are always found in their place on the Lord's day. I do not suppose there is any place where a pastor is more loyally supported by his members in their attendance upon worship than at Cherryville; we say this with a great deal of pride and satisfaction, and with due deference to the early training of our mother, the Flemington Baptist Church.

(c) *Finances.*

Up to a very recent date the financial burden of our church was willingly borne by a few. After due deliberation on the subject we came to the conclusion that this was not the gospel teaching of church finance. The weekly envelope system by which every member might be able to contribute as the Lord has prospered him was adopted, and with very gratifying results. We

try to impress upon the minds of all the truth that if they can only give one cent per week it is as much their duty to give that cent as it is for a person who can afford to give one dollar to give the dollar. This teaching has had its effect, especially upon our young people, many of whom do not earn very much money, but who through the weekly envelope system are now contributing as the Lord has prospered them. All the collections that are taken up in our church both morning and evening are given to benevolent objects. Last year we contributed to the State Convention, \$67.73; Education Society, \$45.96; to Home Missions \$64.19; to Foreign Missions \$63.11; to Publication Society \$39.19; other objects \$45.59; raised for current expenses and improvements \$1,250; total money raised last year \$1,575.77.

(d) *Our Prayer Meetings.*

Those who live in rural districts know something of the difficulty of maintaining prayer meetings through the entire year. During the summer months farmers are exceedingly busy working from early morn till late at night; as a result of this, many churches in rural districts are compelled to dispense with their prayer meetings during the summer months. Not so at Cherryville. We have our prayer meetings through the entire year, well attended, and spiritually maintained.

(e) Our Sunday School.

Is not as strong as you would expect it should be; this needs explanation. Our efforts in Sunday school work are divided among four schools. We have members working in the schools at Sunnyside, Pittstown, Oak Grove and the home school. This necessarily weakens the home school. Nor can it well be remedied on account of our scattered membership. We have on our roll seventy-five, and an average attendance of from forty-five to fifty.

III. PROPERTY.

In 1850 a good house of worship was built at a cost of \$2,500. The cemetery grounds were enlarged, and repairs made on the church edifice in 1868, at an expense of \$1,000. A parsonage was bought in 1869, which, with repairs made, cost \$2,700. In 1882 the church building was enlarged and repaired at a cost of \$7,619.59. In 1886 the old parsonage was sold for \$1,500, and a new one was built for \$2,300. The total value of church property now is \$10,500.

This report is not reminiscent; it largely deals with present conditions; but these present conditions have not been reached without a struggle. "But God forbid that we should glory, save in the cross of our Lord Jesus." If we have been able to accomplish anything for the Master, it has not been by might or power, but by the

Spirit of God who has seen fit to use us as an instrument.

In closing, we wish to extend to our mother church our heartiest congratulations on the occasion of her one hundredth anniversary. Our earnest prayer is that your best days still lie before you, and that there may go out from your church such a holy and charitable influence that many may learn to know Jesus Christ as a Saviour.

CROTON CHURCH.

The Croton Church was formally recognized in May 1861.

Before that time a weekly prayer meeting had been maintained for some years at the homes of Daniel B. Rittenhouse and Hiram Robbins both members of the Kingwood Baptist Church.

Elder Thomas Barras, pastor of the Kingwood Missionary Baptist Church (now Baptisttown Church) occasionally visited Croton and preached at the home of Brother Rittenhouse very near the present Croton Church.

Rev. William D. Hires, in 1859 moved into the vicinity for his health, and in 1860 he had so far recovered that he was able to accept an invitation to preach in the homes of Brothers Rittenhouse and Robbins, and occasionally in the Presbyterian Church.

In April, 1861, Brother Hires baptized thirty-seven persons. This gave a great impetus to the work, and the Croton Church was organized April 27, 1861.

Twelve members of the Flemington Church brought their letters to the new church, the signature of Brother Asa Suydam, Clerk, being affixed.

Twenty-two were dismissed from Kingwood Church, seven from Cherryville and two from Sandy Ridge.

W. B. Smith, D. S. Rittenhouse, J. Bearder, H. Robbins and H. Warford were appointed a committee to purchase the old brick Presbyterian Church. This was purchased for \$500.

William D. Hires was pastor for three years.

Rev. William Archer succeeded him in 1864 and during his pastorate a new brick church was built and paid for and dedicated December 8, 1865. Rev. Charles Cox supplied for six months.

The Rev. William Humpstone was the next pastor from 1867 to 1870.

Rev. B. C. Morse became pastor in 1871 and held his office for nearly four years. A neat and commodious parsonage was built during his pastorate, on a lot given by Deacon Daniel B. Rittenhouse.

Rev. G. F. Love was pastor for ten years from 1875-1885, doing splendid spiritual service.

L. P. Morse was pastor from 1885-1888 during

which the church enjoyed a gracious revival. Brother Morse is still in the active ministry near Philadelphia, at the age of eighty.

He was followed by Rev. James L. Hastie, Jr., who came from Rutherford, N. J., and was pastor for eighteen months.

Rev. Orlando Jeffery came from New York State and was pastor one year.

Rev. James L. Hastie returned to Croton from Philadelphia November 1894 and has been in his second term three years and eight months.

It is worthy of note that Jacob Bearder was clerk for twenty years, from 1862-1882 and Amos A. Bearder, his son has been clerk for sixteen years.

The church has sent many into the surrounding towns and cities. At present there are forty-six non-resident members. Some of these still kindly help their church. There are eight members of our church living in Flemington at the present time.

Two of our young men have gone into the ministry and are doing noble service.

Rev. John Humpstone, D.D. of Brooklyn, son of William Humpstone was licensed to preach August 1868.

Rev. G. Fred Love now pastor of an Oswego, N. Y. church is the son of a former pastor, Rev. G. F. Love, now of George's Roads this state.

A number of gracious revivals have been

experienced in the history of the church—notably in 1861, 1881, 1883, 1888, 1889, 1895, 1897.

The present pastor, Rev. James L. Hastie has baptized forty-two persons.

The field in some respects is a hard one—members are continually moving away, we find the young people are restless and impatient to get away from the farms. A new class of people are moving on the farms, Danes and Germans who are very hard to reach; a good moral people, but non-church going.

We find encouragement in the interest which the young people are taking in the work.

RINGOES.

The Ringoes Baptists, like those of Flemington, erected a house of worship before they had an organized body of believers to occupy it. They dedicated a sanctuary on the first day of August, 1868, that then patriarch among New Jersey Baptists, Dr. G. S. Webb, of New Brunswick, preaching the sermon from the psalmist's words: "I was glad when they said unto me, let us go into the house of the Lord."

A month afterward, twelve brethren and sisters formally entered into covenant relations, and were recognized by an ecclesiastical council. Six of these constituent members came from Flemington and six from other adjacent churches.

For a time neighboring pastors preached, but after a season we secured Rev. J. M. Carpenter, and he remained three months. Other supplies were secured until the autumn of 1869, when we called our first pastor, Dr. Andrew B. Larison. He acceptably served us till the autumn of 1872, when the Lord called him to his eternal rest. During his ministry, more than sixty were added by letter and baptism. Crozer Seminary sent us supplies for some months after Dr. Larison's death. Rev. E. J. Pearce was the next pastor, but he remained only a year on the field. Dr. Vassar, then at Flemington, and brother Thomas, then of Lambertville, aided us in a protracted meeting about this time, and more than twenty converts united with us as the result. Thomas C. Young and J. M. Helsley served us for the next half dozen years. The latter was our leader for five of the six years. He resigned to accept an appointment from our Home Mission Society, to the far West, where he is still engaged. Nearly fifty joined us during these years. Brethren Wilson and Gerald served us for the next two years, and then Dr. George H. Larison, a brother of our first pastor, took charge of our church, along with that at Bushington, Pennsylvania, till his lamented death in 1892. While engaged in a protracted meeting at Sandy Ridge (which church he was then caring for along with ours), he was stricken down, and a few days later

called home. He welcomed about a score to our fellowship.

In 1883, we settled Rev. G. W. Leonard, along with the church at Wertsville, and later, our last pastor, Rev. Alfred Wells. During the ministry of the latter, large accessions were made to our numbers, there being but a single communion season for a year that did not bring in some new recruits to our ranks. We are now without a pastor, but have preaching each Sunday afternoon. From this statement you will see that we have had a varied experience in the thirty years of our church life. There have been nights when the darkness could almost be felt, and other junctures where joyously we could sing: "There's sunshine in our souls to-day." Amid all the vicissitudes however, we hold on our way in faith, and are yours in the kingdom and patience of our common Lord.

STOCKTON.

Thanking you for your kind remembrance of us, and appreciating the courtesy that prompted you to give us a place on your centennial program, your grandchild sends to its venerable progenitor, the sincere wish that there may be a joyous season for it and its descendants, as they gather around the ancient denominational hearthstone.

What changes have taken place on that site where your fathers and mothers began their religious house-keeping! Gone, the rude sanctuary which rung with their prayers and praises for two generations! Where the old Brunswick stage used to jolt along, run the railtrack and the telegraphic wires. Men and women who were chattels then, are citizens to-day. A feeble nation grown into one of this world's mightiest powers! Best of all, what marvelous transformations religiously. Half as many Baptists in New Jersey now as there then were in North America.

And how many now in the "glory-land" your church must have helped thither! There must be many more to represent you in the church triumphant, than stand associated with you below.

Our church, as you know, branched off from Sandy Ridge in 1866. We numbered at the beginning forty-five. We have seen the time since when we ran up to one hundred and seventy. For some years past, there has been a decline. At present we number scarcely more than eighty, and are, in all regards, a weak church. We sincerely ask your prayers while you lift the voice of praise over the mercies that have fallen on your heritage in summer showers. Amid your glad thanksgivings over temporal and spiritual bounties bestowed, ask the Lord of the harvest to roll our way once more the clouds

that shall bring the early and the later rains of grace divine.

Perhaps some of our number may get over to participate with you in your pleasant festival. If we do not, accept these few words as the indications of what our hearts desire.

After the noon adjournment, a most bountiful dinner was served in the basement of the church. To it a large company sat down, and also to a similar repast, served there at the close of the afternoon meeting.

FRIDAY AFTERNOON.

After devotional services conducted by brethren Vassar, Hyatt and B. P. Stout, men now in the Baptist ministry elsewhere, but who had earlier been identified with the Flemington church, and most of them licensed by it, were heard from.

The first of these was Rev. Moses Heath, of Wilmington, Delaware. Mr. Heath said:—

It may, perhaps, be expected of some of us of older years that we should indulge somewhat in reminiscence on this occasion.

My first relates indirectly to the first pastor of the church, and in the year 1834. There came to my father's, about two miles west of the old Kingwood Church, two gentlemen in a rich old-

time chaise, in the spring of that year. The older, quite an aged man, asked the privilege of looking through the house and over the premises. My mother showed him from room to room. He seemed greatly interested in everything. He went to the barn, to the apple and cherry orchards, and then stood and looked over the surrounding fields. My boyish curiosity was excited. As soon as they had gone I asked my mother who those men were and what they wanted. She replied, "That older gentleman is Garner Hunt. Many years ago he preached for the Kingwood Church, and lived in this house. He has been away almost thirty years, and wanted to see his old home as he has come back on a visit." As a boy of seven years, I had pleasant thoughts at living where a preacher had lived. In maturer years I have thought the preacher must have enjoyed his home there, or he would not have wished to see the place after a thirty years' absence. For five years Garner Hunt had preached alternately between this church and Kingwood. I have, therefore, seen the first pastor of this church—him who was also my great grandfather's pastor at Kingwood.

April 1, 1846, I came to Flemington to learn the carriage making business from Mr. John Forker, for whom I have always possessed a very high esteem. Through the influence of Mrs. Forker, and my aunt, Mrs. Jane Fulper,

I was led to attend the Baptist Church and to become a member of the Sunday School. My teacher was Nathaniel Higgins, who was permitted to see during his short and faithful life, nearly if not quite all his scholars come to Christ.

Mr. Bartolette had just resigned, and after a few months C. W. Mulford became pastor. In the autumn of 1847 a growing spiritual interest was manifest. The meeting of the New Jersey Baptist State Convention occurred and seemed to deepen the interest. Two weeks after the convention, November 28th, the pastor preached a sermon by which ten or twelve persons were awakened to a sense of their condition, myself among the number.

I hold in my hand to-day, as a sacred memento, the very paper that lay on the pulpit that morning and containing the outlines of that powerful discourse. The text is Ezekiel 16: 5, 6.

At one division of the sermon under the head, "*The love of Christ to sinners in their pitiable condition,*" his eye swept slowly over the young people in the gallery. That imploring look and the tender words accompanying it, proved an arrow for my heart. Days of struggle followed, but the surrender was made by me, as by some others, before the extra meeting began. That was a meeting of great power and continued several weeks. As it was his custom not to baptize until near the close of a revival season, it was not until

January 9, 1848, that the first converts were baptized. Fourteen of us that day were the first candidates that ever entered a baptistery in Flemington. Baptisms continued from week to week, until in March between fifty and sixty of us received the hand of fellowship.

Ten years afterward, when that beloved servant of God gave to me this sermon outline, he said that he had never dared to preach again from that text by which so many were awakened.

After fifty years, I recall those events with emotion. I had received a new life and a new purpose in life. A desire to prepare for the ministry began to press into my heart, but the way was dark; I had not the means necessary to secure an education. Brother Mulford counseled, encouraged and sympathized, but failing health removed him to another locality. In my anxiety, my uncle, Abraham Fulper, kindly loaned me seventy dollars, with which I resolved to set out for college.

Four young men of us—Brother J. D. Merrell, whom I am happy to meet here to-day, brethren Rittenhouse and Lair, from Sandy Ridge, both of whom are deceased, were taken by brother Merrell's father across the country in a private conveyance to Lewisburg University. This was the beginning of that movement that has given Hunterdon County the large number of collegiately educated men for which it is noted.

At my own request I returned here to my home church after graduating, for ordination.

Thus here I was converted and baptized, here I was kindly encouraged and licensed to preach, and here before the church and congregation I took the vows that have given me a faithful and efficient partner in all my varied life work, and who hereby sends her loving regards to the church and friends of her early youth. Here, too, I received from the hands of my ministering brethren that which I value more highly than I would any other title of earth—the badge of a recognized minister of the Gospel of the Lord Jesus.

I hope that in my life I have done enough of gratuitous work for others to balance with large interest, what was kindly done for me. Thus daily teaching, occasional help for a sick or wearied pastor, and some visiting among our missions, keep my life busy and buoyant, and brighten the vision that looks towards a higher and purer service in the heavenly life.

Allow me, in conclusion, to say that this is one of the especially happy days of my life. Great is the pleasure of meeting and rejoicing with friends of early days and those of younger years, who are bearing aloft the Gospel banner here. I have come from my busy life work, to lay a tribute of affection at the feet of her who nurtured me in my Christian childhood—a church that I

have always loved and have always spoken of with filial pride.

I have come to offer here the brief but heartfelt prayer that the Great Head of the church may continue to bless her in the coming century, and even more largely than He has in the past one.

Mr. Heath was followed by Rev. J. D. Merrell, of Herkimer, New York. Mr. Merrell's grandparents were among the constituent members of the church, and in the singing of the congregation, the family has for three generations, had a prominent part.

Mr. Merrell said:—

When first invited to take a part with you in this Centennial service, I expressed a doubt as to my being able to do so, but asked the committee to kindly suggest a subject about which I might be thinking, in case I should be able to be present. This the committee declined to do, assuring me of their wish that I should speak of whatever I thought appropriate and best. It would seem very appropriate to continue on the line of reminiscences, so well begun by brother Heath, and what he has said has started so many trains of thought that it is difficult to refrain from following them out. That, however, may not be the best. At any rate, it is not what I have proposed to myself. Paul declared that forgetting the things that are behind, he pressed forward to those which were before. In the

sense in which Paul meant it, may not we do the same? I therefore ask you to listen to a few suggestions on the subject: "How the next century of the church's history may be made even better than the past has been."

That it will be no easy thing to do, and yet no one will claim that the past has been perfect and everyone will admit that the second century, starting out as it does with a church more than five hundred strong, and with this beautiful and convenient house for worship and work, has a great advantage over the beginning of the first. If that advantage is maintained and especially if the second is made even better than the first, it must be; I am persuaded by the practical application of the following facts and principles.

1. A right conception of the real scope and grandeur of the church's work.
2. By the cultivation of a spirit of mutual love, confidence and coöperation.
3. By exercising a practical and missionary spirit.
4. By giving liberally, as God prospers.

And if these four are earnestly recognized, they will assuredly involve a

5th, viz: A deep sense of dependence on the Holy Spirit and much prayer for His presence and power.

Without the stimulus of the first, the church will grow weary in well-doing. Without the

cementing influence of the second, its strength will be largely scattered and wasted. Without the third, it will not have the people with which to build itself up. Without the fourth, it will not have the means necessary for carrying on the work. And without the fifth, it will not have the spiritual power indispensable to its success. Combine these as the Lord would have us do, and who can doubt, but that the work and growth of the second century will surpass that of the first?

The next speaker was Rev. Walter Pimm, of Baylon, N. Y. He was born in Flemington; baptized into the church of his parents in boyhood and by it licensed to preach. Mr. Pimm said:—

I congratulate this church that for a full hundred years her light has shined in this community. For so long a time she has stood for God and the right; and heaven alone holds the record of the good that has been accomplished through her influence. Other churches have joined you in the work, and unitedly we seek the welfare of man and the glory of God. But chiefly to you, as the first to raise the standard of Christ, does the community owe its debt of gratitude for its standing in society, for its peaceful homes, for its noble men and women.

But, brethren, let us not deceive ourselves.

Much has been accomplished, and much remains yet to be done. Although the physician may not be able to rid the community of all disease, so long as one member remains sick his work is not accomplished; he dare not lay down his work. No more dare the church relax her endeavors as long as one evil remains to corrupt society, or one life is yet under its power. The standard is Holiness unto the Lord; we may not stop short of this.

With this aim before us it is our's to know how to increase the Moral Value of the church, and how to accomplish the moral work in the community. One or two suggestions may be pertinent:

The moral value of a church in a community is always in direct proportion to its spiritual strength. Paul tells us that the "foundation of God standeth sure" in this: "Let every one that nameth the name of Christ depart from iniquity." (*2 Tim., 2: 19.*) The closer a man lives to God the farther will he live from sin. Spiritual strength and moral purity always go hand in hand. A Godly life will be a pure life. And so with the church. The closer the church walks with God, the purer it is in its worship and service, the more devout in prayer, the firmer in doctrine, the more exalted will it be in moral character and the stronger its influence for good.

It is said that during the battle of Gettysburg

the color bearer of a certain regiment carried the standard forward in advance of the position of the ranks: nearer to the the enemy, when on the gain or the loss of a foot of ground almost hung the destiny of a nation. The colonel sent to him this message: "Bring the standard back to the ranks." The reply was true to the cause of Freedom: "Bring your men up to the standard." Does the world ever say to the church bring your standard back to us? Let us ever by the grace of God dare to place a difference between the life of the church and the life of the world, and then say; Bring your life up to the standard set before you! Christ saith; "I, if I be lifted up, will draw all men unto me." There is an attractive power in a holy life. Lift up the church; exalt it in grace and purity; and the world will be attracted by an irresistible force. Carry forward the banner of the cross and the world will not be far behind in all moral living.

Again I would say that the moral value of a church in a community is always in direct proportion to its own moral courage or activity.

The world has always been divided into two classes; those who seek the honor of God and the welfare of man; and those who oppose God and humanity. The righteous and the wicked. Of these two classes the wicked are the more aggressive and energetic; the righteous are more apt to endure evils than avenge themselves.

There is an element of weakness in God's people not found in the children of the world, The first manifestation of these characteristics we see when the unrighteous Cain arose against his righteous brother, Abel, and slew him. Evil stronger, more aggressive, and victorious over good. All succeeding generations have confirmed this estimate: the godly are humble and self-diffident, and have suffered much from the high-handed self-reliance of those who defy the Almighty.

But history and the teachings of Scripture also agree in this: whenever God's people bestir themselves in defensive or in aggressive warfare against the wicked they are always victorious. What Judge of Israel ever failed to deliver the oppressed nation when the people offered themselves willingly? What David ever was repulsed before his Goliath when he ran to meet him? What Prophet was ever put to shame before the priests of Baal, when he dared to flood the altar and the sacrifice with water and then pray for fire from heaven? The Evil One may raise a proud head and show a bold front. The righteous may fail to assert his manhood and, standing with sluggish hands, suffer and be despised. But, resist the devil and he will flee from you. The devil may go about as a roaring lion; the wrath of the lamb will put him to confusion. "One shall chase a thousand and two put ten thousand to flight."

Rev. R. F. Y. Pierce, of Scranton, Pennsylvania, had expected to be present, but being detained, sent this letter:

SCRANTON, PA., June 15, 1898.

I will not be able to participate in the services of the dear old church at Flemington this week. After receiving your kind invitation, I began planning to be with you, but must give up the pleasure at this time. Will you kindly express to the church my hearty congratulations, that with the gathering years, she has retained her youth and loyalty to the truth.

I deeply appreciate the inspiration and encouragement received in the fellowship and services of the church, and rejoice that it was my privilege to be set apart to the Christian ministry within her sacred walls, and with the church's benediction.

From the hour of my ordination, God has graciously blessed my ministry and crowned my life with His sweetest benedictions.

It may be interesting to know that each week for many years past, God has helped me present His truth by picture lessons to hundreds of thousands, in all parts of the world, through which many hundreds at home and abroad, have been won to our Lord and Saviour Jesus Christ.

Last week the Penn Avenue Baptist Church of Scranton, Pennsylvania, most cordially invited me to become their pastor, and it is possible that

I will enter upon this new relation at the same time you enter upon your new century of precious church history and hallowed service for our Lord and Master. God bless the church, its officers and members, its past and its future—"I thank my God upon every remembrance of you."—Phil. 1:3.

Faithfully yours,

ROBERT F. Y. PIERCE.

Rev. T. E. Vassar, Jr., of Port Murray, New Jersey, another Flemington boy, sent this letter:

I sincerely regret that owing to the sudden death of an active member of my church, I shall not be able to take the place which you had assigned me on your program for Friday. Strictly speaking, I can hardly claim company with the other preachers who, in the Flemington Church, found the new life in Christ Jesus dawn, or went out with its sanction to tell the old story of redeeming love. I was but a child when my father left Flemington, and it was elsewhere that I first glimpsed the new and living way, and received the official approval of the Lord's people to exercise my gifts in the ministry. There are some memories of my early home, however, that abide, and some experience of later years have brought me in closer touch with the place and with the church, which so long and so effectively has witnessed for the Master there. I may be allowed to send it therefore,

my hearty congratulations on the completion of this protracted and gracious term of service, and to breathe the hope and prayer that under the leadership of its Divine Head and Master, it may push on to grander victories."

Following these addresses and letters came words of congratulation from the two pastors of the village, Dr. Rogan of the Presbyterian church, and Rev. Mr. Martin of the Methodist.

ADDRESS OF REV. WESLEY MARTIN.

When asked by an official of this church to make an address, at this, your centennial celebration, I said to him: "I am neither a centenarian nor a Baptist; why should you ask me to talk about something that occurred before I was born, or of a church with the history of which I am almost entirely ignorant?" However, I am glad that I was not here at your organization, one hundred years ago, because that would probably have debarred me of the pleasure afforded me to-day. I should rather witness the gathering of the fruit from the full grown tree, even though that tree is a hundred years old, than to have seen the little twig when it was being planted. It affords me great pleasure to be present on this joyful occasion, and bring to you the kindly greetings of your younger sister, the Methodist Episcopal Church, of this, our beautiful town.

You are certainly to be congratulated on your almost phenomenal growth and success as a church.

To have lived one hundred years is to have done well. But that you should be more healthful and vigorous at that age than you were in childhood and early manhood, humanly speaking, is marvelous. One hundred years ago, doubtless, your numbers were but few and your strength very meagre. That you are able to-day, on this your one hundredth anniversary, to count five hundred communicants, own such a spacious and substantial church edifice, and among your many members exhibit so much marked talent and efficiency, every department of your church being so thoroughly systematized and equipped, is that of which you may justly be proud, and if you please boast.

It was a great thing for Moses, to be able to say, when he had passed his one hundredth year, that his "strength had not abated," but he could not say that his strength was many fold greater than at the beginning of that period, which can truthfully be said of this church. But let me further observe, that while you may be able to measure these walls or reckon the expense in erecting this building, and tabulate by hundreds, your communicants; this is but a very small part of the good that has been done through this organization. The invisible membership of this, your

beloved church, is doubtless very much larger than the visible. You can but remember to-day, the hundreds of sainted ones who have gone from your connection and communion, to join the church triumphant. All these must be remembered when you count the good that has been done. You may feel that you are poorer, while you know that heaven is richer because that they are gone. But they must not be counted out. Your church to-day is composed of two apartments; one is located here on earth, the other there in heaven. The house you have builded there of those "living stones," "hewed, polished and made ready," in this "mountain of Lebanon," which have been transported by way of the sea of death, to the New Jerusalem, by far outshines, even eclipses in grandeur and glory, that which you have builded here. But the good that has been done by this church cannot be fully determined in this life; it is too far reaching. You have not only lived to bless this community. The money you have raised and sent abroad, even to the ends of the earth, thereby purchasing and scattering "leaves from the tree of life," will continue while time lasts to transport materials—souls—that shall be placed in that spiritual temple or "house, not made with hands; eternal in the heavens."

There is an Indian legend which may serve to illustrate my meaning. The legend depicts a

certain king who resolved to build the most wonderful palace ever erected on this earth. To this end, he employed one Jakoob, a builder, and giving him a large sum of money, sent him far away among the Himalayas, there to erect the wonderful palace. But when Jakoob arrived at the place, he found the people suffering from a sore famine and many of them dying. So he took the king's money and all his own, and provided food for the starving multitudes, thereby saving many lives. By and by the king went to see his palace, but found that nothing had been done toward it. Then the king, being very angry sent for Jakoob, and learning why his commands had not been obeyed, cast him into prison, saying that on the morrow he must die. But that night the king had a dream. In his dream he was taken to heaven and there saw a most wonderful palace, more wonderful than any he had ever seen on earth. He asked what palace it was and was told that it was built by Jakoob the builder. In spending the king's money for the relief of the suffering ones on earth, he had reared this wonderful palace inside the gates of heaven.

Even so the moneys you have spent for benevolent and evangelistic purposes, and the sacrifices you have made in order to save perishing souls, have all been transported to heaven and are building a much more wonderful and beautiful

palace inside those pearly gates than you have ever builded here.

I invoke God's blessing upon you at the beginning of this, your second century, and pray that you may be much more prosperous and fruitful in the next one hundred years than you have been in those that are past and gone.

ADDRESS OF REV. DR. ROGAN,
of the Presbyterian Church.

Christian brethren, you have listened to a greeting from the church of John Wesley, and now the church of John Witherspoon, of John Knox, of John Calvin, of Augustine, of Paul Salutes you.

I am glad to be with you on this your centenary occasion. Anything good that has attained a hundred years of age, deserves a celebration, and anything that is not good scarcely ever fills out so many years. I like to go out sometimes, by day, and hear the story of antiquity the hills and the mountains have to tell, or go out by night, and with bowed head, stand beneath heaven's canopy look up at the stars and listen to them as they celebrate their milleniums.

New Jersey is a great place for celebrations. Last June I went down to the southern part of the state to be present at the exercises connected with the fortieth anniversary of the settlement of one of our pastors. On the first day of this

month, I had the pleasure of participating in the one hundred and sixtieth anniversary exercises of the Presbyterian Church at Reaville, and now it is my privilege to be here at your centennial feast. The Baptists did not come in any numbers into this country as soon as some others, but when they did come there was heard "a sound as of rushing mighty waters."

For one reason it is particularly fitting that I should be here to-day. Dr. Mott, my honored predecessor, in his history of your sister Presbyterian Church, states that in April, 1791, a paper was circulated in Flemington, asking subscriptions for a fund to be paid toward the support of Rev. Dr. Grant, a Presbyterian preacher, if he would preach in and about Flemington, one-quarter of his time, "stating that the Baptist meeting house had been offered for that purpose, when not wanted by that congregation." On January 9th, 1792, a meeting was held of the newly formed congregation, in the Baptist meeting house, "where more than thirty families (of Presbyterians), stately assembled for worship." This shows the Presbyterians accepted the hospitality of their Baptist brethren. It was very kind in your people to lend a place of worship to our people. I sincerely hope that they showed their appreciation of the kindness, and if, by any chance, it has not yet been done, I want now, publicly, to thank you for your

generosity. If we, as a people, can do anything for you, let us know.

I heartily congratulate you upon your strong and efficient church, and upon the history of the denomination to which you belong, has made. I have no sympathy with the one church idea. Let us have as much as possible of the unity of the Spirit, but at the same time let it be remembered that we are doing the work better as different denominations, than if we were all one church.

The Young People's Society of Christian Endeavor, emphasizes the two thoughts of denominational loyalty and inter-denominational fellowship. While the Baptists have shown their inter-denominational fellowship by sticking to the endeavor movement, they also have looked after the denominational loyalty in their Baptist Young People's Union. Thus you have something corresponding to the centrifugal and centripetal forces of nature. I am very sure that a Baptist could never have made such a mistake as a young woman of whom I have heard. Her lover had proposed and had been accepted, but when he came the next night he seemed to have something weighing on his mind. After a good deal of questioning on the part of his fiancé he finally confessed: "darling, there was something I did not tell you last night." "Why, what was it" asked the frightened girl, as her

heart leaped into her mouth and the color went from her cheeks. "Why, to confess the truth, I am a somnambulist." "Oh, darling!" replied the greatly relieved girl, as the color came back to her and the clouds lifted, "that need not stand in the way of our union. I am an Episcopal myself, but I am willing to go with you on Sunday."

You have the right to be proud of some of the names that grace your communion roll. Among others, I remember that John Bunyan, the Bedford tinker, the only man that ever dreamed himself into immortality, the author of the "Pilgrim's Progress," was a Baptist. To your church also belonged John Fawcett, the author of that hymn which the whole Christian Church loves so dearly.

"Blest be the tie that binds
Our hearts in Christian love."

William Carey, the man who gave the impulse to the modern missionary movement, was a Baptist. I recall again that Roger Williams, the apostle of freedom, was a Baptist; so was Samuel F. Smith, the author of

"My country 'tis of thee," and
"The morning light is breaking."

and, not to mention others, Adoniram Judson was a Baptist, as was also his great namesake, Adoniram Judson Gordon. Did I say these were Baptists? They were *Christians*. Such men as

these do not belong to a denomination; they belong to the Church of the Lord Jesus Christ; her beneficent gift to a needy, sorrowing world. Though wearing a different denominational name from you, I claim the right to-day to rejoice with you in all that is rich in your denominational history, and I congratulate you on all the good you have done as a local church, and I pray the Master's richest blessing upon you for the future.

“Like a mighty army
Moves the Church of God;
Brothers, we are treading
Where the saints have trod;
We are not divided,
All one body we:
One in hope and doctrine,
One in charity.

The following communication was presented from the Methodist Episcopal Church:

The official Board of the Flemington Methodist Church, extend greetings to the board and congregation of the Flemington Baptist Church.

We congratulate you, upon this the completion of a century of noble effort, in raising fallen humanity and of proclaiming the efficacy of the blood of Jesus Christ.

We congratulate you upon your position in the village of Flemington. Striving to work for a common end, our churches have united

once each month, and in this you were always ready to give your hearty support. You have always accorded to other churches that freedom which, while not comprising individual prerogative, has shown the mobility and adaptiveness of Christian charity.

So long as there shall be individuals in the world, there will be individuality of thought. God grant the line of work which you have chosen and which through Christ you have pursued so effectively, may continue, and that a cycle of years shall find your church stronger even than to-day.

The blessing of Almighty God attend your work through the coming years.

Yours in Christ,

THE OFFICIAL BOARD OF THE FLEMINGTON
M. E. CHURCH.

W. H. BODINE, Sec'y.

I. D. CRAMER, Pres't.



FRIDAY EVENING.

AT 7:45 the house was filled to the doors. After devotional services conducted by brother Finn of Cherryville, the Rev. Kerr Boyce Tupper, D. D., LL. D., pastor of the First Baptist Church of Philadelphia, delivered an address on, "A Common Platform for all Christians." We regret that we have only the barest outlines of a discourse that for an hour held the attention of the immense congregation. These outlines we give.

Among the many things for which Evangelical Christianity stands upon a broad platform, may be mentioned, first of all:

(1) *An inspired Bible.* To us the word of God is above all the books that fill our libraries and thrill our hearts. It is the one great book which has God as its author, man as its subject, salvation as its object and eternity as its destiny. This work not only *contains*, but *is* the word of God.

(2) *A divine Saviour.* The centre fact in our Christian system is Jesus Christ, the Son of God. We may differ speculatively, but we cannot differ essentially, when we all acknowledge the supremacy of Christ as Sovereign and Saviour. Thank God that amid all the variations of theological thought and all the divergencies of theo-

logical opinions and all the controversies of theological schools there is one name we all delight to hear and one star from which we all delight to make our reckoning.

(3) *Christian union.* The time will never come, perhaps, when there will be an organized union of all God's people, and possibly this is not desirable, but who can deny that to-day the great body of Christ is becoming more closely connected than ever before in the history of the World. The church universal is now more than the church local. In sentiment, in spirit we are drawn nearer and nearer together as Christ becomes the centre of our thought and life.

(4) *Earnest Christian work.* Our conceptions of the church have changed during the last fifty years. The church is not now so much of an ark in which to save the elect as it is a great bee-hive of multiform and multiplied energies, an institution of Almighty God for the saving of man, in body, mind, spirit, character, power and possession. And with this conception of the church, our Christian work is more definite than ever before. Creeds are being matched by conduct, sermons by services, and doctrine by doing.

God hasten the day when more and more the world about us shall recognize that the prayer of the Master is being answered; "That they all may be one as Thou art in me and I am in Thee, that they all may be one in Us."

The evening meeting closed with the singing of the following hymn which had been prepared for the occasion.

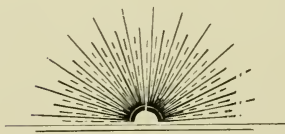
(Tune, Old Hundred.)

We stand on ground our father's trod,
And lift our grateful hearts to God ;
In pastures green His flock hath fed ;
By waters still His hand hath led.

Fresh manna on the pilgrim way ;
New Elim springs from day to day ;
Fair views from later Pisgah height
Stands out through shadows of the night.

June greets us with its smiling face ;
The Summer decks our fields with grace ;
Let birthday service thus be bright
While vanished years and scenes we sight.

With memories glad let hope unite ;
Make festal cheer a holy rite,
As at Thy feet we humbly cast
This offering for the mercies past.



SATURDAY AFTERNOON.

IN view of the fact that the previous day had been a very full one, and that Sunday was to be still more crowded, but a single session was held on Saturday, and it was exclusively a missionary service. After devotional services conducted by brethren Vassar and Chapell, the following report of the Women's Society was read by Mrs. H. A. Fluck.

REPORT 1875-1898.

The Women's Foreign Missionary Circle of Flemington Baptist Church, was organized September 3rd, 1875 by the aid of Mrs. H. F. Smith, then of New Brunswick, N. J., who came by invitation from the pastor, Rev. T. E. Vassar, and gave advice and encouragement, and submitted plans and the pledge then in use by The Foreign Missionary Society in her own church, the First Baptist of New Brunswick. The following officers were elected; President, Mrs. T. E. Vassar; Vice-President, Mrs. A. Parker; Secretary, Miss Julia Higgins; Treasurer, Miss Charlotte Webster.

The pledge was adopted and copies of it distributed among our ladies. Membership was to

consist of the payment of one dollar per year. Meetings were to be held bi-monthly, one-half hour before covenant meetings. After six months of volunteer payment, in March, 1876, it was thought best to appoint collectors to gather the offerings. The result proved the plan to be a success. Perhaps it would be of interest to mention the names of those first collectors, some of whom are still serving and all but one yet living. Mrs. Luella Fisher, Lizzie Trimmer, Hannah Suydam, Ella Merrell, Ella Carkhuff, Rachel Gray, Sallie Barton, Ella Staats, Reby McCue.

MY PLEDGE.—I do promise, voluntarily to hand or send my annual offering to the Treasurer of the Woman's Missionary Society of Baptist Church, Flemington. Also, I will pray for the Divine blessing upon this department of Christian effort and try to be present at all, or as many of its meetings, as circumstances will permit.

The financial year closes March 1, 1876. Treasurer for 1875-76. CHARLOTTE WEBSTER.

The enthusiasm of a new movement was seen in the fact that fifty copies of *The Helping Hand* were taken. The average attendance was twenty-five, and for the first eighteen months one hundred and thirteen dollars and eighty-four cents was raised.

In May, 1877, the first annual meeting was held.

In June, 1878, having found some who were

not interested in Foreign Missions but were in Home, the collectors were instructed to ask the ladies to designate for which Society they wished the money used, this being the beginning of Home work.

In 1880, we lost, by removal, our faithful President, Mrs. T. E. Vassar, who, with but one exception, had attended every meeting since the organization. Mrs. Vassar took up the work with reluctance, as it was a great trial to have the leadership devolve upon her, but having gone into it, she never failed in her duty, and her faithfulness was greatly appreciated. During this year, it was recommended that a Mission Band be started, the idea having been suggested by the liberal and continuous contribution of Miss Ella Merrell's Sunday-school Class.

In 1881, Mrs. James G. Ewing was elected President, and Mrs. F. L. Chapell, Vice-President. Mrs. Chapell brought great zeal and experience into the work, and it was rewarded by increased interest and attendance as well as an increased contribution. Contributors numbered one hundred and ten. The money raised was nearly seventy-five dollars. The Club for *The Helping Hand* increased to fifty-six, which was the highest number ever reached, and the Mission Band which had been suggested was organized in September. In the fall, the first Home Missionary Box was sent out, valued at one hundred and thirty dollars.

In February, 1882, Mrs. James G. Ewing resigned and Mrs. John S. Higgins was unanimously elected President. An office which she has faithfully filled, and with the exception of the time of an extended western visit, has been absent from very few of the meetings in all her sixteen years of service. In this same month, a plan was adopted for the reading of a bi-monthly report by the Secretary. Annual Meeting Reports of the Secretary included the money raised for the year. After five years, the Secretary's reports refer to Treasurer's reports for amounts raised, and so we conclude that after this time the Treasurer made annual reports. These have not been lost but mislaid.

In April 1883, it was decided to hold the meetings monthly. Mrs. Charlotte Moore who had been Treasurer since the organization, died on May 24, after a long and painful illness, and in June, Mrs. Moses K. Everett was elected to fill the office. An afternoon prayer meeting which had been kept up for a year, was in December merged into the W. C. T. U., which had been organized and appointed for the same hour. In March, Mr. and Mrs. Downie of Nellore, India, spent a Sunday with us and gave interesting addresses on their work. Twenty-five dollars and eighty-five cents was raised toward an Industrial School they were establishing. A club for Tidings was started, and the envelope system of giving adopted.

In April, 1884, Setema a native Telugu addressed a meeting. Our first Basket meeting was held in November. A home mission thank-offering was raised.

In 1885, the first Home Missionary programme was carried out. Foreign contributors numbered one hundred and twenty-nine; Home, sixty-six, a marked increase.

The State Convention was held in this church in 1886, and the Woman's Foreign Missionary Society was addressed by State President, Mrs. Butler. At this time Miss Leila Higgins organized a Boys' Cadet Band, which continued for five years and raised one hundred dollars, with which they made J. W. Britton a life member of the Missionary Union, the only one in this church. At the end of this time, their leader having moved away, and being unable to find a successor, it was disbanded, which seems to have been a great mistake. There is no estimating the good they might have done. The first appropriation to Chicago Training School is noted here.

1888—Another contribution to Training School, and six dollars to Judson Memorial in Burmah.

In 1889, free copies of *The Kingdom* were distributed; and one hundred and three copies of *King's Messenger*, a children's missionary paper, was distributed by the Sunday School in place of other papers. We have not been able

to give amounts raised each year, for unfortunately we have only totals, but the complaint of the Secretary, at this time, seems to be not that they have done little, but that constant cries for help make gifts and work done seem very inadequate. In 1889 a special day of prayer was held, and a special request for money was made, for the support of Miss Faye, under training at Mrs. Luther's Medical School, at Philadelphia, to be fitted to go as a medical missionary, being the first one from New Jersey. Ten dollars was raised by our Society, and money was never better invested. Our Mission Band of this year was the Banner Band of the Association.

In 1890 the first foreign missionary thank-offering boxes were given out. Money was raised for Ann Judson Memorial. Devotional meetings again commenced.

In 1891 Mrs. Ehlers addressed a meeting.

In 1892 we lost two efficient and faithful officers, though one still continued in office for a time. Miss Ann Stout was elected Vice-President in place of Mrs. Chapell, and Mrs. Fluck was made Assistant Treasurer, Mrs. Everitt having moved elsewhere. Mrs. Chapell was a great loss to our Society. (I wonder if we ever told her so? How much easier it is to put these things in memorials.) This year being the one hundredth year of missions, the Woman's Societies were requested to double their usual gift

of one hundred thousand dollars as a centennial offering, which I believe they did. Our individual assessment as a Society, including the Mission Band, was three hundred and eighty-two dollars, which was raised.

In February, 1893, Mrs. Everitt resigned and Mrs. Fluck was appointed Treasurer. On May 3d we held a Basket Meeting in this Church, and on that day one of our most faithful and loved members was taken away, Mrs. Rachel Higgins Suydam. Since that time we have lost many others who were also greatly missed, but we cannot mention all. One only we will name, Mrs. Sagebeer, (in 1896), our dear pastor's beloved wife, always willing and faithful; we cannot say how we missed her.

In 1894, our Secretary, Miss Julia Higgins, the last of the original officers, changed her name and residence, and we lost her help in the work, which we missed greatly. Mrs. J. B. Ramsey was elected to fill her place, which she did until this year, when she resigned, and was succeeded by Mrs. Elizabeth Robbins, (1898). Mrs. Fluck also resigned, and Miss Hannah Suydam was elected Treasurer.

In 1896 the meetings were made Foreign and Home alternately. Our Society lost several faithful members as referred to above. During all these twenty years we had been doing both foreign and home work, but with nothing in either

name or constitution to suggest home interests, and reports of home work were read in the annual meetings of the Foreign Society. The question had been brought up before, as to advisability of changing name and constitution to a union one, but officers not being ready for it, it was dropped. In this year our Associational Director brought up the question of establishing a separate Home Society. The old question was renewed, the two plans considered, and a Union Constitution adopted, and the name was changed by adding the word "Home," making it "The Woman's Foreign and Home Missionary Society." "What I Cans," and "Little Helpers" started, Mrs. Sagebeer leader.

In 1897 it was our pleasure to hear, in our meeting, Mrs. Kirkpatrick, who has since returned to Burmah. Miss Warlow, of Philadelphia, told us something of the work of the Breakfast Association in that city.

On May 31st, 1898, the Home Missionary Society, of the Central Association, came by invitation, and held their annual meeting in this church. The services were unusually interesting and instructive. In the morning Mrs. Littell read a very delightful and original paper on the Present and Future of Missions as affected by the national situation of to-day. One impressive point she made turned upon the requisite stature of recruits for the army. She referred to an inci-

dent of a man who was found to be one-eighth of an inch too short, but by a process of massage, was brought up to the required height. Then wishing for—and wondering if there might not be—a species of massage which would bring our ladies up to the requirements of duty, she had the inspiration to suggest that the Holy Spirit was that divine massage, which, if applied, would fit us for active service in the Master's cause. Miss Burdette, our National Corresponding Secretary, spoke in an inspiring manner, in the afternoon session, and was so full of her subject that she could not talk fast enough to say all she wanted to in the short time allotted, so we called an evening meeting and she gave another beautiful address. She pictured the work going on among the Mexicans, Africans and all nationalities in this country. It was an unusual treat to have Miss Burdette with us. Miss Stout, this year, raised eight dollars which she sent to the sufferers from the famine in India. Throughout the years, the mission fields, both home and abroad, have been well covered in our meetings by studies and letters, and items read from mission papers. One meeting in this last year was devoted to Miss Moore and her wonderful work among the colored people in the South. The chapel car work was lately discussed. Missionary boxes have been sent every year since 1881. The total amount of money raised, including

missionary boxes sent and papers taken, up to the year 1892, was two thousand, six hundred and sixty-five dollars and fifty-seven cents, making an average of one hundred and fifty-six dollars and eighty cents a year. This includes both home and foreign; because of the absence of reports, we cannot give a more definite statement. For the last five years the money raised amounted to one thousand, eight hundred and forty-three dollars and fifty-six cents, an average of three hundred and sixty-eight dollars and seventy-one cents a year. In these five years money raised for foreign missions alone, amounted to eight hundred and forty-three dollars and sixty-two cents; money for home missions, four hundred and seventeen dollars and forty-one cents; and home mission boxes, four hundred and thirty-three dollars and seventy-seven cents; total for home, eight hundred and fifty-one dollars and eighteen cents; papers, both foreign and home, eighty-five dollars and four cents, making a total for nearly twenty-three years of four thousand, five hundred and nine dollars and thirteen cents. Of this amount, over three-fifths of it have been raised in the last seven or eight years. It can be seen by reference to the Secretary's reports, that our society has been represented in all branches of missionary work by at least a small donation. I have mentioned only a few of the objects. The work done is not great,

but results cannot be estimated by figures and we know that "work done for God it faileth not." Our greatest regret is with regard to attendance at our meetings. From the first average of twenty-five it has dwindled until sometimes it has been only seven or eight. The club for *The Helping Hand*, this year numbered only twenty-one, but the number of *Tidings* taken was thirty-six; total number of papers taken this year was ninety-six, besides a few calendars and one or two magazines. Taken all together, the result is something to be thankful for, but leaves plenty of room for improvement to be made by our successors in the years to come.

MISS HANNAH SUYDAM,

MRS. HENRY A. FLUCK,

Committee.

Following this report came that of the "Farther Lights," read by Miss Mabel Higgins.

REPORT OF THE MISSION BAND AND
"FARTHER LIGHTS" SOCIETIES.

One very rainy Saturday afternoon in November, 1881, eight girls met in Mr. Chapell's study for the purpose of basting blocks to be sent to the Missionary Training Schools.

A Home and Foreign Missionary Society was organized which was afterward called the "Mission Band."

Miss Kate Riley was the first President. Each member paid an admission fee of ten cents and one cent at each meeting they attended.

For some time the Band met twice a month and basted blocks or worked on fancy articles, Mrs. Chapell, as Lady Director, leading the devotional exercises.

The Band had several fairs, festivals, suppers and sociables from which considerable money was realized. It also sent off each year a box or barrel of second-hand clothing, and basted garments and blocks. The first one was sent to Burmah, the rest to the Missionary Training Schools of the South.

In May, 1885, Miss Riley resigned and Miss Helen Robert was elected President. Under her administration the constitution was amended by changing the amount of dues. Each member over fourteen years to pay two cents per week, and all under fourteen, one cent per week. No admission fee.

At one time the Band numbered fifty besides about twenty-five honorary members.

Meanwhile the girls had grown older but they did not feel like leaving the Band and going into the Ladies' Society.

It was felt, not only here, but in other churches as well that a young ladies' society was needed. Mrs. N. M. Waterbury, Secretary of the Home Department of Foreign Missions, was ready to

meet this need with "Farther Lights," the motto "The light that shines brightest shines farthest from home."

February 24, 1894, the Mission Band met for the last time and disbanded. A "Farther Lights" Society was organized with nineteen members. In four years the society has increased to forty-four. The following officers were elected, Mary R. Gray, President; Mary Moore, Vice-President; Florence Sproul, Secretary; Ella C. Higgins, Treasurer. We meet the first Thursday night in each month at the homes of the members, going around in alphabetical order.

Every third meeting we call a quarterly meeting, each member bringing a quarter, making a dollar for every year.

We also have thank-offering boxes and bring them to the annual meeting, have them opened and the contents counted, which generally adds ten dollars per year to our treasury.

Mrs. Waterbury prepares programmes for the "Farther Lights" societies. The first year was "A Trip Around the World" with leaflets containing questions and answers which we learned, and sometimes chose sides while one asked the questions and the rest answered as in spelling matches; whoever missed must sit down.

The second year the lessons were all about one country, Burmah; the third, Japan; the fourth, "Heroes of the Dark Continent," and the last

year we had different subjects, studying the work of the different societies as well as the work of the missionaries and their needs.

The largest amount raised in one year by the Mission Band was one hundred and sixty-seven dollars, from a lecture given by Burdette; the smallest, eight dollars and sixty-two cents; average in thirteen years, fifty-two dollars and thirty cents; total, six hundred and seventy-nine dollars and eighty-six cents.

Largest amount raised by the "Farther Lights," fifty-nine dollars and sixty-two cents; smallest, forty seven dollars and ninety-five cents; average, fifty-two dollars and four cents; total, two hundred and eight dollars and fourteen cents. Total amount by both eight hundred and eighty-eight dollars.

We have not told you all we have done but only given you a little idea of the nature of the work done by the Mission Band and "Farther Lights" of the Flemington Baptist Church.

We are striving to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, as well as in the knowledge of His missionaries and the people to whom they go to tell the story of His love.

MABEL HIGGINS, Secretary.

Next came the report of the "What I Can" Society. It was presented by Miss Mary R. Gray.

REPORT OF THE "WHAT I CAN" SOCIETY.

When the young ladies' society of "Farther Light" was organized, there was no Home Mission society as "Farther Lights" society is foreign mission. The young people of Elizabeth organized a home mission society, and then sent to Miss Mary G. Burdette, Secretary of the Home Mission Society, Chicago, asking her to name it.

After considerable thinking on her part and discussion between the society and Miss Burdette, it was named "What I Can," having for its motto "she hath done what she could."

February 17th, 1894, Mrs. Littell, the chief worker in the Elizabeth "What I Can" society and Mrs. Van Deventer of the same place, came to Flemington and explained the object of the society to the young ladies of this church. A society of twelve members was organized and the necessary officers were elected: Mrs. Sagebeer, President; Anna Knower, Vice-President; Bertha Rittenhouse, Treasurer; Anna M. Higgins, Secretary, none of whom are members at the present time; the two first named having been called up higher.

This was the third society organized. We meet the third Saturday in each month. The first year we met with the President and studied

the United States history. Since then we have taken up different subjects: one year the missionaries in Mexico, and last year the Indians of Oklahoma Territory. We also have something read from the *Tidings*.

Mrs. Sagebeer started the plan of each member leading the devotions in turn. This has been kept up except that we hold our meetings at the homes of the members in alphabetical order and the one with whom we meet, leads the devotional part of the exercises. Each one present usually offers a short prayer. Each member promises to give what she can and some give ten cents a month and some five. Thank-offering boxes are also given to each one and last year we had six dollars and seventy-one cents in them. The first year our collections amounted to nine dollars and forty-seven cents: the second, to twelve dollars and twenty-three cents; the third, twelve dollars and five cents; the fourth, thirteen dollars and eleven cents.

We have basted blocks and garments and sent them together with cast-off clothing, to the missionary training schools; the two last to the Blanket Indians.

Although we commenced with twelve members, two have left us by death, two by marriage and some others because—well I do not think they gave very good reasons—we still have the original number twelve.

We feel that we do not live up to our motto and that we do not do all we can, but we mean to keep trying and we know that we will improve if we do our part, for the Lord always does His and He has promised to help us if we ask Him and trust Him.

M. R. GRAY, Secretary.

The final report of the afternoon was from the "Little Helpers." It was read by Miss Olive Lovell.

REPORT OF THE "LITTLE HELPERS."

The missionary spirit which had aroused the women and young ladies of the church, not only remained in their societies but reached out to the children of the church. The question arose: why can we not have a band for them where they can do their little part and be trained to give intelligently and systematically.

The girls were very anxious to organize, and in March, 1892, ten of us met in the Sunday-school room for that purpose. We called ourselves "Little Helpers."

Our object was to create an interest in home and foreign mission work, and as the members reached the age of fourteen, they were to leave and join the older bands. The following officers were elected: President, Miss Mary Fisher; Vice-President, Miss Ella Higgins; Secretary, Miss Eva Rice; Treasurer, Miss Eva Fulper.

The first year we met the fourth Saturday afternoon in each month, in the church parlor. Since then we have held our meetings at the different homes of the members. The average membership during the six years has been fourteen. Two have left us by death and several have joined the "Farther Lights." The first two years we studied the lessons prepared for little ones by the Home Missionary Society. Since then we have taken up different topics. Each member pays one cent a week for dues. Birthday offerings are given and thank-offering boxes are brought in at the close of each year. Money has been raised in various ways, such as by entertainments and the making and selling of articles by the girls.

During the six years of our experience, we have sent away two Christmas boxes and two barrels of clothing valued at ninety-six dollars. The money given to various missionary objects has been one hundred and nine dollars and eighty-seven cents, making a yearly average of eighteen dollars and twenty-two cents.

Our result is but a cipher compared with what others have done. But knowing God can make the humblest effort of use to Him, we are trying to prove ourselves "Little Helpers" for Christ and the church.

ELLA C. HIGGINS.

At the conclusion of these reports, the Mission-

ary Sermon was preached by Director Chapell, of the Gordon Training School for Missionaries, Boston.

MISSIONARY SERMON.

REV. VII, 1-3. And after these things I saw four angels standing on the four corners of the earth holding the four winds of the earth that the wind shall not blow on the earth nor on the sea, nor on any tree.

And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea.

Saying, hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

I DO not assert an ultimate application of this text; but just take the principle involved in it as characteristic of the century which we have in review to-day. The principle is that the universal is delayed for the operation of the elective, that judgment is withheld for the operation of mercy. The four angels standing on the four corners of the earth in control of the four winds are representative of universal action; the one angel with the seal of the living God is representative of elective action; the former has to do with destructive judgment, the latter with elective mercy. The action of the former is delayed for the operation of the latter.

And this is the principle that characterizes the century we have in review to-day. An hundred years ago the great fact that was appearing in

the world was the marvelous rise and career of the man of destiny, who was aiming for universal empire. In Napoleon Bonaparte human ambition was having a concrete expression, which, had it been successful would doubtless have culminated in such a universal empire and religion as would have necessitated the judgment of the day of the Lord. But the elective action of saving mercy, which is *the* work of the present dispensation, was not then finished. Hence the universal had to be delayed for the elective; judgment had to be stayed for the operation of mercy. The destructive winds had to be held in check until the full number of the servants of God had been sealed. Or, in other words, the world's ambition for its self-redemption in a universal earthly kingdom under Antichrist, had to be delayed for the fuller operation of the Gospel in order to the bringing in of a universal heavenly kingdom under Christ. And this has been the characteristic of the century. No universal, human, earthly kingdom; but an increased understanding and heralding of an universal, divine, heavenly kingdom, and the sealing of those who shall be sub-rulers in the same.

This work of kingdom heralding has involved two things closely related to each other. First, a better understanding of what the kingdom of heaven is; and second, the wider proclamation of it, even to the remotest corners of the earth.

Neither of these things has been fully accomplished yet, but this century has seen very much done in this direction. So then let us take a cursory review of the century and see what has been done in this regard.

(1) And first, I remark, that there was at the outset a widening of view as to what the final course of sin in the world might be, and the consequent nature of the final victory over it, with the preparatory work in order to such victory. The Reformers had encountered so much of evil in the Papacy that they had reckoned it as the only, or, at least, the chief manifestation of evil in the world. This apostate church was by them considered not only "the harlot" but also "the beast" of Revelation, and the lines of popes was by them reckoned to be the Antichrist. But the French Revolution with its blasphemous infidelity, and the rise of Napoleon with his autocratic power had so tallied with much of prophecy regarding the evil of worldly and political power, that there was something of a return to the early method of interpretation, commonly now called the Futurist, (as distinguished from the Historical) which conceives of Antichrist as a political rather than a religious ruler, and the final development of evil as atheistic rather than simply apostate. And while we cannot affirm that either of these views has, even now, received general credence, yet there

has been a widening of view as to the development sin is to have in the world before the Lord comes to judge it. Whether Antichrist is a system or a person, whether the final development of evil shall be chiefly ecclesiastical or political—this one fact does stand out clearer than ever before, that sin is exceeding sinful, and that judgment rightly falls upon it in the day of the Lord, so that the Kingdom of God must come with *power* in order to gain the victory over the the kingdoms of this world. This century was ushered in with facts so terrible and so colossal that their lesson was certainly *taught*, whether it has been remembered or not. Some, indeed may infer that because the four winds do not now blow that they never will blow. But this is walking by sight rather than by faith in the word of God. These winds are held in check only “till” the servants of God are sealed. And it needs no prophet’s ken, in view of the events of the present year, to perceive that these winds are still in existence—that the ambition for universal empire still lives in the human breast.

(2) But that which is preëminently characteristic of the last century as set forth by the one angel, is what is called the missionary enterprise, or the carrying of the Gospel proclamation to every tribe and tongue of the earth’s population in every remotest corner thereof. It is well known that right in the midst of those un-

paralleled scenes of political confusion and startling human achievement, God was quietly yet persistently awakening his chosen ones to the duty of carrying out Christ's long neglected "great commission." The stories of Carey and Martin and Judson and Mills have been so often told of late that I need not rehearse them now. But the tremendous significance of the missionary movement should never be lost sight of. This is the finding and sealing of the servants of God. It is for this that the four winds are held in check. This, I repeat, is a chief characteristic of the last century, religiously considered. During its first quarter the leading organizations for this purpose like the English Baptist Society, The London Society, the Church of England Society, the American Board, the American Baptist Missionary Union, the Basle Evangelical, the English Wesleyan, the American Methodist and the American Episcopal were strongly founded and are living to-day with increased vigor, while a multitude of other agencies, as we shall see later, have sprung up to assist in the sealing work ere the four winds shall be let loose.

It is far too much to claim that this work has been done with the promptness and intelligence with which it ought. It struggled at first with ultra Calvinism and all the way along it has been tinged too much with notions of conquest borrowed from Rome, but nevertheless the preach-

ing of the gospel to the whole world has been recognized in this century as the duty of the church of God. And this is an immense gain over ideas previously prevailing.

(3) And right here we should notice in passing what every even worldly mind can see and appreciate, and what is constantly made prominent in any general review of the past century; namely, the locomotive and communicative inventions that have made the world of the nineteenth century so different from that of the fifty-eight centuries that have preceded it. Railroads, steamships, telegraphs, telephones, printing presses and mail service, and many such things, have given immense facility to the heralding of the gospel. But let us not mistake. These are not the coming of the kingdom of God; they are equally servicable for the coming of the kingdom of man. But their help in heralding the kingdom of God should be gratefully acknowledged; not only the wrath, but the inventions of man are made to praise God.

(4) Another noteworthy feature of the century have been the outpourings of the Spirit that have seemed to come as a benediction on the church for taking hold on missionary work. I do not forget the preëminent outpouring of divine power in the eighteenth century, commonly known as the "Great Awakening" in the days of Edwards and Tennant and Whitfield and

the Wesleys; but that was confined mainly to the English speaking world and was pre-eminently an awakening of Protestantism from the almost deistic slumber in to which it had fallen. But the revivals of the nineteenth century have been more world-wide, because missions have furnished the opportunity for them, by preaching the word in the dark places of the earth. By the year 1830, missions had been planted in many parts of the heathen world, particularly in the islands of the sea. Then there came, in the decade of the thirties and following, blessed and mighty downpourings of the heavenly rain, as it would seem to be God's response to the effort of His obedient people. And the significant thing about this was that the blessing fell on the home field and the mission fields at the same time in the same manner. The most wonderful blessing that this Flemington Church has ever seen was in what is known as "the great revival" of 1838, when ninety-one were received by baptism, some few of whom remain to this day. When pastor here, I used to love to hear these veteran disciples tell of the blessed baptismal scene in the open air in the Summer time, when busy farm work was left in order to respond to the marked and evident call of God. But the full meaning of it did not dawn on me till I studied the history of missions and learned that in far off Madagascar and the Sandwich Islands, and such dark places

the same melting converting power was falling in strange and most expected manner, the same as here in the United States. Surely our God is God over all and blessed forever. And as a general rule it will be found, in this century at least, that just in proportion as the church has taken hold on mission work abroad she has been blessed by the Spirit's presence at home. The dwindling numbers and life of our old-school brethren seems to justify Dr. Gordon's aphorism that if "a church is not a missionary church it will soon be a mission church."

(5) Still another phase of the general cast of this century, religiously, has been a growing apprehension of the manner of the final victory of Christ's cause in the world. This of course has to be learned from prophecy. And this century has been strongly characterized by the study of prophecy. As before remarked the unusual events with which the century was ushered in, awakened wider interest in the subject, and among the studious this interest has been continued. Many publications have been issued and various conventions in the interest of the study of prophecy have been held. And while there is not as yet entire unanimity of view, a large number of the most earnest and spiritual of believers are firmly convinced that the Scriptures teach that final victory comes not by the method of gradual conquest such as the church of Rome

has long adhered to; but rather by the sharp decisive intervention of God at the coming of the Lord; and that the business of the present time is preparation for that august and swift coming event. Now whether this view be right or wrong, it certainly has had a great influence in stimulating missionary operations. If any one doubts this let him turn to hymns number 356 and 358 of the Coronation Hymnal, used in the vestry of this church—the one written by Dr. Gordon and the other by Dr. Pierson, two men, who have proved by their work as well as by their word, what influence this belief had upon them. And what is true of them is true also of a whole host of less known ones, who are giving themselves to the work of heralding the gospel everywhere with a zeal that is the product of this belief.

(6) And this leads me to notice still another phase of the missionary ardor of the present century; namely, the formation of many new agencies for the heralding of the gospel. Although, as I have before noticed, all the leading denominations organized their respective Boards early in the century and have worked steadily through it until the present time; yet the feeling has arisen with many earnest souls that these Boards were rather too slow and conservative to meet the demands of the hour. Hence there have arisen quite a number of new organizations mostly inter-denominational and on what is called

the faith plan. Perhaps the most noteworthy of these is the China Inland Mission which has certainly proved its right to exist by its memorable record of over a quarter of a century, having put into China as many missionaries as all the regular Boards combined. And it would surprise one who reads only the regular Board publications to find how much is being done by this sort of agency. Whether one approves of this method or not, it might be a great stimulus to look into it. The China Inland Mission, The Missionary Alliance, the South African General Mission, The Congo Bololo Mission, The Kansas Union, American Baptist Industrial Mission and a whole host of lesser known organizations are certainly doing a mighty work. Indeed, so far has this principle gone that single individual missionaries are supporting missions of their own, and single individual missionaries are going out with no Board or organization whatever behind them. These methods may be open to criticism, but they show at least that some mighty power is at work in this century, heralding the gospel throughout all the earth. And when you get right down to the root of the matter it will often be found that the underlying feeling is, that time is short—that the four angels will not much longer hold the four winds.

(7) And in this connection I must notice the multiplication of home agencies. A quarter of a

century ago if a church took an annual collection for foreign missions, it felt that its duty was done. But some one said, "are the sisters doing all they might?" and then the Woman's Boards sprang into existence. First, a Union Society, which still lives and thrives; and then a Society for each denomination. And then some one said, "are the young people doing all they might?" and there sprang up the Mission Bands and similar organizations. And then some one said, "are the children doing all they might?" and hence sprang up other agencies; so that to-day you have here not only a missionary church, that sets apart a day to the consideration of missions, in its centennial program, but you have the reports of four organizations that are working in this line. Ah yes; the work of the sealing angel is being pressed in a peculiar manner. The four angels cannot let loose the four universal winds till the one angel and his helpers have done their elective, sealing work.

(8) Permit me also to notice another though very recent phase of this missionary ardor. It is only a dozen years old; it has talked more than it has achieved: it is open to much criticism and yet it is significant. I refer to the Student volunteer movement, which was inaugurated at Mt. Hermon in 1886, and which has this year held its memorial convention in Cleveland, Ohio. Its watch-word is the evangelization of the world in

the present generation. There has been some crudeness and bombast about it. But it is nevertheless very significant. Even if it should bear the same relation to the general movement that the children's crusade in the Middle Ages did to that mighty movement for the recovery of the Holy Land, it nevertheless shows that there is some wonderful power behind it, that can awaken such enthusiasm. But the movement is doing real good. It is saving from secularism many students in our institutions of learning. It is giving valuable information; it is promoting acquaintance; it is helping on the great work. Such conventions as the one held in Cleveland cannot fail to have a powerful influence upon the educated young people of our land.

(9) And there is yet another phase of this general movement that is perhaps the most significant of all, though I fear, not generally recognized as such. And that is special efforts and facts regarding preaching this gospel of the Kingdom to God's ancient people, Israel. Blindness in part, and in great part, has happened to Israel during these so called Christian centuries. Few of them have been converted, partly because the gospel that has been presented to them has seemed to ignore many of the promises of their ultimate prominence on the earth. But a better understanding of the gospel has shown that there is still a place in God's economy for the

fulfillment of these promises. And when they have learned that in becoming Christians they did not cease to be Israelites; when they have learned that Jesus is to have a real kingdom on earth in which their nation is to have a prominent part, they have listened as never before, and many of them are now believing. No one, who has not become acquainted with the Joseph Rabinowich movement in Russia, and the Hope of Israel Mission, in New York, can rightly appreciate the very great meaning there is at present in this work. Notice that the context following our text, marks the sealing of thousands from each of the tribes of Israel. This subject is too great for me to enlarge upon. But do not overlook its significance.

I might continue in this line to show other facts indicative of the nature of the present century in the presence of God. The four winds will yet blow. Man still longs for universal empire, and he will yet attempt it, and seem to achieve it, and then God will speak, saying: "Why do the nations, tumultous, assemble and the people imagine a vain thing? Yet have I set my King on my holy hill of Zion." The consummation will come in God's time. But that day is not yet and the duty of this day is to know God's will and to do it; and the chief thing in the doing of it is the understanding and carrying out of the great commission.

Therefore, one of the chief things that this century-old Flemington Church has to rejoice in to-day, is its missionary character and work. In its infancy it was closely related to Hope-well, which has taken so much of the opposite character, but by God's grace it has fallen into line with His providence. The five or six churches that have gone out from it; the great interest it has even taken in State and Home missions; and its ever increasing interest in Foreign Missions; so that it sets apart one day of these centennial services as missionary day, show that it has an intelligent and abiding part in the elective work of the sealing angel—the work that must be done before that of the four angels with its first terrible and then blessed universality, shall sweep from the four corners of the earth, announcing the day of the Lord. The missionary character of a church is no unimportant incident in its life. It rather marks its intelligence and consecration as one that is approved of God.

If this church shall have another century of existence, it must, if it remain true to God, enter yet more largely into the heralding of the coming kingdom. But when one notes the rise of imperialism as seen in all the greater powers to-day: when one sees how Africa and China are being appropriated by the great powers of Europe, and how even our own United States,

casting off its Monroe Doctrine, is reaching out in this war with Spain, for dominion abroad; when one clearly understands how Russia and England are really menacing each other for the dominion of Asia: when one hears the call for an Anglo-American alliance, he must see that the question of universal human empire is fast coming to the front: that it needs but the rise of another man of destiny with transcendent genius to realize it. But when that comes, the judgment must come: the Lord the Judge, must come. But until that comes, while the four angels restrain its coming, the sealing angel must do his blessed work.

God grant that we may have our full share therein, and above all, that we may not be deceived into supposing that the coming of the kingdom of man is the coming of the kingdom God, or that "the coming man" is the man of God. Let us see clearly according to the Book, and join ourselves with the sealing angel in his heavenly elective work, so long as the four angels restrain man's eager desire for universal dominion. Thankful for what this century has wrought, may we record our vow now, that so far as we may participate in another century, it shall be with increased intelligence and zeal in sealing those who shall rule in the coming kingdom of heaven.

SUNDAY MORNING, JUNE 19th.

THE Sabbath dawned bright, breezy and beautiful. At 10:30 there were a few vacant seats in the sanctuary. The devotional services were led by brethren Chapell, Merrell and Heath. After the offering of the morning had been received, a letter from Dr. E. A. Woods, of San Francisco, one of the earlier pastors, was read. The letter had been received only the night before.

320 EDDY ST., SAN FRANCISCO, CAL.

June 11th, 1898.

Dear Bro. Sutphin, and brethren and sisters of the Flemington Baptist Church:—It would give me great pleasure to be with you on this, your one hundredth anniversary. As this is impossible, I send you this, my word of greeting and congratulation. I rejoice with you in the work you have accomplished during these years, and I am glad to have been one of the pastors who have labored with you. I came to you at the commencement of my ministry. Your old house of worship had just been torn down and the foundation of the present building had been laid. Together we watched the rising walls, saw the building completed and dedicated to the worship of Almighty God. Some of you remember the

masterly sermon delivered at the dedication by Dr. Richard Fuller, from the words: "Behold the Lamb of God." The preacher himself and many of the members of the church who participated in that service, are now beholding the Lamb of God—standing in His immediate presence. Perhaps their thoughts are with you today as you celebrate this anniversary.

Nearly thirty years have passed since that dedication service. They have been years of toil and prayer, but of success and rejoicing, and now on this glad occasion, we who once labored with you, but are now in other fields of labor, join with you and with those who have gone from you to their final home, in thanksgiving and praise. We are still one.

"One family we dwell in Him,
One church above, beneath,
Though now divided by the stream,
The narrow stream of death."

May sweet memories of the past blend with bright hopes of the future, in this, your anniversary. May your future be as your past, only much more abundant in all good things.

A few years more and we who labor here will clasp hands with those who have gone before, and although tears fill our eyes *now*, on that other shore tears are never shed.

Mrs. Woods joins me in hearty congratulations

and in prayers, that God's blessings may abundantly rest upon you all.

Yours in the Master's service,

E. A. WOODS.

Following this letter came the centennial sermon by Dr. T. E. Vassar, who was pastor from 1872 to 1880.

WHAT OUR CENTENNIAL MEANS.

JOSHUA, 4th, 6th: What mean ye by these stones?

Men take to building monuments about as readily as birds take to building nests, and much of their work is wrought out of about as perishable stuff, and lasts about as long. Just as soon as a circumstance or spot is considered famous, the attempt is made to keep it famous by erecting some memorial of the event, and so it has come to pass that the world is dotted with decaying shafts or columns, reared to perpetuate the names or events of history. You can trace such an inclination as far back as earth's records run.

Israel had no sooner gotten out of the wilderness and over Jordan, than they went to work to commemorate by something visible and tangible the consummation reached. From the bed of the river where the feet of the priests had rested while the pilgrim host was passing over, chosen men lifted and bore out twelve stones, and as the

people pitched their tents for the first night on the far side, their leader piled the blocks thus quarried, into a memorial pillar.

Obviously enough, this monument would need no explanation while that immediate generation lived, but Joshua anticipates a day when strangers, or remote descendants of these wanderers, shall question what the rocky heap was designed to signify. He imagines a point in the future reached when spectators shall doubtfully ask: "What mean ye by these stones?"

This Flemington Baptist Church is devoting these three days to the erection of some such remembrance pillar. Pausing amid the drive of daily care, its friends and members give themselves to a prolonged memorial service. Old adherents or attendants come back again, and amid surroundings somewhat changed, recall the past and indulge in heartfelt congratulations. All through these meetings with their glints and glimpses of a century's benefactions and benedictions, we have been fashioning on this historic spot a monument to the grace and goodness of our covenant-keeping God. Brought under His care through floods of experience, not altogether unlike the tides of the ancient Jordan, we rear on this camp ground where our fathers tented, a memorial in their honor and to the glory of God.

A pertinent inquiry for this particular occasion is:

What does the Memorial mean?

Of course, broadly and generally stated, it means that we are desirous of fixing more deeply and permanently on the record page of the present, certain fading remembrances of the past: that we would preserve as far as possible, incidents connected with the origin and progress of this church which are beginning to twinkle dimly through the hazy atmosphere of time. These anniversary exercises are the acknowledgement of a debt due to the fathers from their children, and the expression of a conviction that their toils and tribulations so contributed toward present conditions, that they ought not to pass unnoted, or be ignored.

But what are the more special suggestions of this century of religious undertaking and accomplishment, and what do we propose in these observances definitely and distinctly to affirm?

FIRST: *That the principles and practices for which a stand was here made a hundred years ago, are important enough to be maintained and defended still.*

In no arrogant or bitter spirit towards other members of the household of faith, but in simple fidelity to New Testament teaching as they understood it, the founders of this church proclaimed their creed. Time will not allow me fully to state it, or maintain and defend it. Substantially it could be put into the two words, faith and obedience. They separated them-

selves from other avowed disciples of the Lord hereabout, chiefly on these two grounds, that regeneration by the Spirit of God, and that only, could fit any being for a place in the kingdom of Christ on earth, or in heaven, and when this new life had been consciously experienced, then there must be a confession of it in the identical act observed and commanded by the Master. Salvation first then ordinances, and the ordinances in no case to be tampered with, altered or transposed. Here were about the only wide differences parting our fathers of a hundred years ago from their Christian neighbors. Here they did differ, and the difference was in their judgment, so vital that it demanded a new religious organization. Now were they right or wrong in this conclusion? Was the divergence broad enough and radical enough to justify and compel the establishment of a rival congregation of worshippers in a thinly settled town? The action taken on this spot one hundred years ago this day, declared that the distinctive truths then proclaimed, were so fundamental that they must be avowed even though it involved the creation of a new religious body here. Frankness constrains us to say at the end of a hundred years, that we believe these distinctive denominational truths important enough to justify the floating of the banner which the fathers lifted. Never let it be forgotten that it is not a *mode* of baptism that we contend for: it is *the thing itself*.

Never let it be forgotten that there is one great basal principle evermore underlying Baptist faith, and that is the bed-rock of holy scripture. We do not say as some others do that the word of God is "the paramount authority;" we are not quite satisfied with the phrase "all-sufficient;" the word of God is the sovereign, and the sovereign has no parliament, and no prime ministers. Of not the slightest consequence is it to us what canons, or councils, or cardinals urge or order. Their opinions or decrees have not a feather's weight. What says the Captain in his marching orders? We do not quibble over a little more or a little less of water. That is as false as foolish a charge. A goblet or a gulf suits us equally. All we ask about it is, has the Master said anything concerning it, and if so what? The fifteen men and women who on that June day of 1798 entered into fellowship here did not deny that a gospel church was composed of believers and their infant children because they were less sympathetic toward the little ones than believers of other names, but simply because faith in the Lord Jesus is a personal act, and must be personally exercised, and personally confessed before any place can be given in the Lord's visible church. They stood not in self-will, not in prejudice against disciples of other views and names, but in fidelity to teachings bearing the Spirit's imprint and the Lord's endorsement, and

the hundred years during which they have been voiced in this community have not in the least degree lessened their importance or impaired their authority.

If we would learn whether these principles and practices are worth preserving we have only to turn our eyes toward lands unvisited or uninfluenced by them. Look at some European countries, or almost any nation of South America, and behold what there masquerades under the Christian name! Step over into that kingdom with which just now our republic is at war. Go into almost any of its chief cities on the Sabbath and you will find the whole population gathered to witness a bullfight. Distinguished men, beautiful women thronging the arena to witness on God's day the cruel bloody exhibition! Every one in that God-forgetting throng is a member of the nominal church. In infancy the priest put a few drops of water on his head, and so inducted him into it, and now if you were to question his being a Christian he would pile up all terrible oaths in proof of his relationship and loyalty.

In the land where Martin Luther made his brave fight for a reformed faith, and in Sweden where that faith is upheld by law, every child becomes a member when but a few weeks old. After reaching adult age an immense majority rarely enter the church, thousands are open skeptics, or scoffers at everything divine,

and tens of thousands hourly and horribly profane the Saviour's name, but every one of them is avowedly a member of his church. In Lutheran countries Baptists are now attempting to reform the religion of the great German reformer by showing the people that no one can be made a child of God and a citizen of Christ's kingdom by the ties of flesh and blood, or by priestly ceremonies, but only by a spiritual birth. Great changes for the better are beginning to appear in the state churches of Germany and Sweden since we engaged in mission labors there, and greater changes it is believed are near. Of course in sections where Baptist views have long been prevalent a different state of things exists, but just as long as men are taught that any outward rite administered to either an adult or an unconscious infant, can do anything toward making it a citizen of the Lord's kingdom either here or hereafter, so long we are called to voice those fundamental truths, that nothing but a personal faith in the Saviour brings one into fellowship with him or his church, and that faith must be witnessed personally and never by proxy.

This is one of the things that we mean to say again as we keep this glad anniversary.

But there is a second conviction which we desire to voice through the memorial services of these days.

It is that the growth of our denominational prin-

principles and practices during the last hundred years has been such as to justify expectations of larger gains.

Those of you who remember the seventy-fifth birthday of this church, and its celebration, or who have read the sermon that was preached that day, may recall some of the figures that then were given. For the information and encouragement of those who were not here then, and who may be unacquainted with the facts, let me present a few statistics. I promise you that they shall be but few, and I would omit them if I could do it and yet bring out some truths that ought to be mentioned and emphasized. When this Flemington church came into existence we had in New Jersey twenty-six others of a similar faith, and they reported about two thousand members. We have to-day in round numbers three hundred churches with fifty thousand members.

In 1798, we had in the entire country probably (no exact figures for that year obtainable), nine hundred churches, twelve hundred ministers, and from seventy-five to eighty thousand members. Omitting fractions, we have now forty-three thousand, four hundred churches, twenty-seven thousand, three hundred ministers, and four million, fifty-six thousand members. The increase in New Jersey during the past twenty-five years, has been equal to that of the

previous seventy-five, and taking the country at large, it has been very much greater. Of course we had not in America, a missionary society of any kind or name a century ago, not a theological seminary, hardly an academy, and but a single college. Our mission stations now dot the entire globe, and the churches on heathen soil number nearly a thousand, with one hundred thousand communicants, and over one thousand preachers. We have seventy-seven institutions of learning under Baptist control, and connected with them more than ten thousand scholars and teachers. The contributions of American Baptists for 1897, aggregated more than twelve millions of dollars.

Without burdening you further with figures, you can get some idea of the phenomenal advances made by the denomination, and judging of the future by the past, it seems well nigh certain that there await us as a division in the Lord's great army, corresponding measures of prosperity. The three houses of worship which this church, during the century, has erected and occupied, will fairly typify the several stages of its own development, and the progress of the denomination to which it has stood attached. The humble, barn-like structure which the Baptist brotherhood of this region united in building on this site thirty years before the church was constituted, and which was used by Revolution-

ary soldiers as a barrack for many months, pretty accurately represented what was then our strength here and everywhere. It would probably at its best estate, have accommodated after a fashion, two hundred hearers, and it may have cost a thousand dollars. We did not outgrow these unpretentious quarters for seventy years. The sanctuary which replaced the original edifice in 1836, looked rather more like a church, for it boasted a spire and bell, and probably was about as large and good as the average country meeting house to-day. It held four hundred or more, and possibly cost ten thousand dollars. It witnessed of increased numbers and larger means in this particular congregation, and in the brotherhood at large. Thereafter, the interest moved onward by swifter and longer strides, for in thirty years the second house was too strait for the flock seeking spiritual shelter here, and this broader roof under which a thousand attendants might be gathered, was planned and built. This commodious and comfortable structure symbolizes changed conditions, locally and universally. Numerically, financially, spiritually there has been a pushing up to higher levels, and what has been, is the prophecy and pledge of what shall be further on. Given anything like the consecration and the loyalty which have characterized this people hitherto, and there must be, will be, a steady forging ahead,

not only of this particular body, but of the general host with which it is identified.

There is a third suggestion that forces itself upon the remembrances and thanksgivings of this centennial celebration, and it is this:

That there remain immense resources stored away in gospel provisions and promises on which God's toilers may hereafter draw.

In the *Contemporary Review*, for May, there is an article by a bright writer of our day, entitled: "The Decline of Evangelicalism," which is likely to occasion not a little comment. It boldly asserts that the type of religion represented by the Wesley's, Whitefield, Spurgeon, Moody, and General Booth, is rapidly crumbling to pieces, and will in the near future, be absolutely lost to sight, excepting as a misty record of history. The writer accuses our evangelical faith with having failed to interpret God's message; with neglecting its opportunity; with neglecting the masses, and hence confidently pronounces it doomed. Probably this nineteenth century prophet believes exactly what he predicts. Possibly, the wish is father to the thought, and he paints this picture because he wants to have it so. I can but remember, however, how many similar forecasts of Christianity's future have been made and proven false. The trouble with all these latter day seers, has been that they have utterly failed to take

account of the hidden resources of the kingdom which the Lord, from time to time, reveals and puts at work. Undoubtedly, the very symptoms of decline and decay which the article alluded to points out exist, but all the while the Most High is pushing to the front new agencies of power previously unknown, or of force unguaged and unrealized. All church history is but an illustration of possibilities that lie quiet until God's time comes for them to be put in operation, and then they burst forth suddenly as mighty winds from the calm air of the summer noon. The Holy Spirit has not exhausted himself in the revelations that He has made to the hosts of faith. Just as immense supplies of heat lie imbedded in the dark hidden mines of coal, to blaze and burn when wanted, just so the hovering Spirit has His reserves of grace and might, ready to flame out in new Pentecosts. This is a fact of which even the disciples of the Master make too little account. They reckon up surface influences. They note with dismay, or at least with apprehension, unpromising signs that from time to time appear, forgetting how God has been wont to upset all human calculations by some unexpected manifestation of Himself that has smashed men's slates in atoms. The divine Spirit, unlimited, unexhausted, reviving, replenishing, recruiting, with His vast residuum of unused and even unknown grace,

must not be left out of the account when we estimate the influences that God has to bring into action.

And then in addition to these resources of the Spirit of God there are tremendous possibilities that are wrapped up in the unfolding providential purposes of the Most High. Unless the history of our race be only an aimless, disconnected mob of events, then the very occurrences of these days now passing over us may stand related to the coming of the Savior's kingdom in ways that none of us dream. In this very war which almost none of us wanted, I somehow hear God's footsteps, and I turn my ear heavenward to catch the words I am persuaded He will speak. Events are all the while coming from their remote providential retreats like comets from their far journeys, and God has again and again made them make-weights at some critical pass in some decisive hour. Brief as has been the struggle precipitated by this Cuban complication there have been in it occurrences as strange, I had almost said as startling, as those recorded in the long march through the wilderness toward Canaan. Who can tell what may yet come out of this conflict affecting the destinies of the world or church? Well, so I say that there may be, and I firmly believe will be, immense deposits of strength for the church to draw upon in days ahead. That God who in the past has been wont

to take some glory for himself and some good for men out of the most untoward and apparently unfortunate events of the time, will have banked away for his toiling sons and daughters funds of help for them to call in requisition fast as emergencies arise. Men will drop out from church activities whose loss will be severely felt. Calamities will lower, damping courage and darkening hope. Seasons of backsliding will fall on Zion testing faith. But in the midst of all some reinforcements will come trooping in, surprising and strengthening tired and troubled toilers, and inspiring them for fresh exertion. If earlier supporters of this church could come back this morning they might witness of hard places met in maintaining its interests, but they could also testify how again and again the captivity of Zion was turned, how harps were taken down from the willows, and how every string in gladness awoke and spoke. Not otherwise will it be here and elsewhere in coming days. Valleys of Baca may have to be crossed, but amid their rocks and sands God will open springs. New enterprises will require new outlays of energy but God will reveal new sources of supply adequate to all demands. In this regard we may confidently count on the future to repeat the past. Aye, more than repeat it; to transcend, or surpass it. Past generations have not exhausted lodes of grace any more than the lodes of gold seamed away

amid the everlasting hills. This is the trust that we voice with these centennial exercises.

There is a fourth remembrance which this occasion starts and to which it naturally gives utterance, and it is this:

That such a hill-top of observation as that on which we stand furnishes a fitting point from which to make a new departure in Christian living and doing.

Near the entrance of the Yosemite Valley there is a peak called "Inspiration Point." The tourist reaches it by a long, hard ride over a dusty road. Once on that summit, however, he loses all sense of being tired. On every side of him lies some of the grandest of the Almighty Maker's handiwork, and awed and thrilled by the outlook he addresses himself eagerly to the remaining stages in the journey. We stand at such an inspiration point to-day. Reminiscences of a century lift themselves around us like objects grand and beautiful from some mount of vision. But this birthday provides something more than a view-point whence to take observations; it establishes a base of operations whence to move on territory beyond; it is not simply a lookout station over what has been done; it is a set-out junction for opportunities that wait. For nothing could be more incorrect than the impression that this century of attempt and achievement finished up any of the high purposes for which the Master gave a commission to this church.

With this anniversary it merely attains a new vantage ground from which to address itself to larger tasks and heavier responsibilities. Churches as well as other bodies find themselves confronted by changing conditions, and while the general means employed must remain evermore the same, altered surroundings and situations may necessitate altered adaptations. What is called the "institutional church" may never be demanded in communities like this, and services patterned after combination troupes and variety theatres may not insist on being tried as baits to lure and trap rural neglecters of God's house, but even in this conservative region and this cautious congregation, changed methods of management, modified measures for the doing of religious work will be apt to find their way. In its faith and teachings this church has not materially varied its voice since it avowed its first confession, but it has repeatedly deviated from customs and habits prevailing at the beginning, and it is safe to predict that what would now be called innovations will yet be introduced. The only place that change never enters is a graveyard. Even if existing appointments and appliances for the prosecution of church work were to be retained unaltered there would still be occasion to press them and push them with fresh force and fervor at intervals. Nothing grows of itself in this world excepting weeds and wicked-

ness. We have invented and put in motion piles of machinery to take the place of holy living and giving and praying, but if this church is going to be kept on its long-held course these old-time forces will have to be employed, and employed by each generation for itself. We have grown familiar with the strain, "The mill will never run with the water that is past." The statement is just as true of God's mills. Their moving power is indeed lodged on high, but it is through a redeemed humanity that the quickening spirit sends the energy pulsing. Up in the canyons of her mountains the Pacific coast finds the supplies that make arid deserts bud and fruit, but the rills that network her valleys fetch the pulsing tides and the thirsty soil in touch. The life in Christ Jesus that is to bring beauty and yield to this corner of the gospel vineyard must find its way from heaven to earth in some degree through the sanctified souls that shall constitute this church in days ahead. Few churches of our faith in New Jersey have a richer heritage than this. God gave it a sturdy spiritual ancestry. With scarcely an exception men good, if not great, have been its preachers. To a very unusual degree it has been kept in peace. It has had as its officers, persons who have commanded general respect. It has stood at the very front in all of our denominational activities. It has been blessed with powerful revivals of religion

from time to time. There is not a church in this old commonwealth that has more staunchly kept the faith, or that the Master has honored more. Whether this record is to continue you that are now in its fellowship will tell. You owe an unforgotten debt of gratitude to faithful ones now numbered with the dead. You younger disciples owe more than you realize to noble burden-bearers living still. If ultimately the cause here shall decline; if the church shall lose the grip it yet has on the region around it; if these pews that so long have kept full, shall later be left half empty, it will not be because the fathers transmitted to the children a poor and paltry legacy. I charge these older brethren and supporters that they do their uttermost to turn over to successors this interest unimpaired. Let nothing ever swing you or swerve you from your fealty to Christian comrades or their Lord and yours. By all precious memories linked with this sanctuary: by blessings that have here fallen on your souls refreshingly as summer showers; by recollections of fellow worshipers once by your sides but now with God, and above all in the name and for the sake of that Christ who loved you and gave himself for you, I plead with you to keep shoulder to shoulder and step to step till you hear the call to drop out coming from the skies.

And you younger members of the church, listen to a few words of exhortation and appeal.

You are going to help make the history of this body during that century over into which it is about to step. Would God I could make you understand how much the future of this Zion will depend on you. It can not be kept up on the high level occupied in the past unless you solemnly purpose to keep it there. I am not so anxious that you shall be filled with the natural enthusiasm of this occasion as that you shall be filled with the quickening energies of the Holy Spirit. Seek to-day to get in closer touch with Him. Live for Christ. Lean on His arm. Struggle to save your fellow men. Next to your home and your Lord love this church. Count it all joy to serve it either in the least or largest way. Then its future will be assured. Then the saintly succession of witnesses shall be preserved. Then life shall look bright from a dying pillow. Then heaven shall be to you more glad.

And if in this congregation I speak to one by his birth or early training in some measure identified with God's people here but never identified vitally with the Saviour, let me plead with him here and now to enter into that loving lasting fellowship. Joshua said of these Jordan stones that they would witness against any who having seen them reared should fail to follow God. I say the same of every stone and every stick in this building where some of you from childhood have listened to Christ's calls as here

voiced but have never answered. O child of praying parents but prayerless yourself; O man or woman decent in the world's esteem but unsaved and so unsafe, do not make of these very walls witnesses to your condemnation!

I little suspected when I preached here twenty-five years ago to-day that I should be with you when the one hundredth birthday of the church should be kept. I said among my closing words on that occasion that when this nineteenth day of June, 1898, should be reached that I and the majority of those who heard me would in all probability be where what men might say of us would be of slight account. In part only has that utterance been verified. I am here to participate in these services, but the larger half of the audience have gone over to the eternal shore. Of the ministers who were present that day but one beside myself is still on earth, and he has been out of the pastorate for many years. Thomas Swaim, G. S. Webb, H. F. Smith, Chas. E. Young, B. C. Morse were the others who spoke or prayed that sultry summer day, and they have all been gone for years, and every one of them I stood over when the grave received its trust.

To name the good laymen who were with us then but now are not because God has taken them would make a long list. We miss many who would have been glad to be with us this hour. And who shall say that they are not with us? As the

Northern warrior imagined that the shades of his ancestors came around him on the eve of battle to watch and cheer, so it may be that all invisible to us the departed who once sat here are all around us again! Anyhow their Lord is here. We hear his voice. He holds us by the hand as forth we go to meet the coming years and what they hold. His life is ours while here below we linger. His home above is waiting for us when it comes our time to go.

“The Banyan of the Indian isle
 Spreads deeply down its massive root,
 And spreads its branching life abroad,
 And bends to earth, with scarlet fruit;
 But when the branches reach the ground,
 They firmly plant themselves again;
 They rise and spread and droop and root,
 An ever green and endless chain.

And so the church of Jesus Christ,
 The blessed Banyan of our God,
 Fast-rooted upon Zion's mount,
 Has sent its sheltering arms abroad;
 And every branch that from it springs,
 In sacred beauty spreading wide,
 As low it bends to bless the earth,
 Still plants another by its side.

Long as the world itself shall last
 The sacred Banyan still shall spread;
 From clime to clime, from age to age
 Its sheltering shadow shall be spread;
 Nations shall seek its pillared shade,
 Its leaves shall for their healing be;
 The circling flood that feeds its life,
 The blood that flowed on Calvary.”

The service closed with the singing of this hymn which had been written for the occasion.

Tune, "Zion."

"God hath helped us, Ebenezer!"
Israel's prophet raised the cry;
"God hath helped us, Ebenezer!"
Send we back in glad reply;
Helped us ever;
Helped with mercies from on high.

Like that stone at Mizpah olden
Set to tell of victory won;
Bring we tributes gracious, golden,
Gift from every loyal son;
Glad memorials,
Witnessing what God hath done.

By the stirring records taken
Out from history's ancient urn,
Bid, O Lord! our souls awaken
And with animation turn
To the future,
And the lessons yet to learn.

Benediction.

SUNDAY AFTERNOON.

THE afternoon was devoted to a consideration of the Sunday-school, and its work.

At three o'clock, when Superintendent J. W. Britton, called the gathering to order, every available seat was occupied and many had to stand all through the exercises. After singing and prayer, the superintendent read the following historical sketch:

For the first thirty-two years of our history as a church, we had no Sunday-school. The institution did not come into existence in this country till about the second decade of the present century, and even after the stronger churches in our towns and cities had begun to organize schools, we did not at once fall into line, for at that date we were comparatively weak. The little company of worshippers that then assembled on this spot, felt that they were already carrying burdens quite as heavy as they were competent to bear. Among them, however, were some who greatly enjoyed the study of God's holy word, and after talking the matter over with their pastor, brother Bartolette, a special meeting of the church was called to discuss the advisability of starting a school, in which the young should be taught scripture

truth. On the day appointed, just four persons came together to consider the project. It is fitting that we should mention, lovingly, their names this hour. They were the faithful Blackwell sisters, Jemima and Lizzie, so long foremost in all good works; William Barrass, who quite recently came to his grave among us as a sheaf of grain is gathered in its season, and Mrs. Fowler. Undiscouraged by the apparent lack of interest manifested, they prayed over the subject and determined to call another meeting and ask the pastor to be present. How many responded to the second invitation we are not told, but the decision was reached to go ahead and attempt to effect an organization. Notice to this effect was given out, and everybody who was willing to help was invited to report the next Sabbath morning. We do not know the exact date, but it was a Sunday in the spring of 1830, that our work began. Twenty-five persons got together for the first session. Two of them were elected officers, four were made teachers, and nineteen were enrolled as scholars. The first superintendent was Mr. Charles George, long connected editorially with the *Hunterdon County Gazette*, now the *Democrat*. The Secretary was Mr. James Blackwell, who filled a place among us for more than forty years after that launching of the enterprise. The first teachers were the four persons who at-

tended the preliminary meeting, and have been named. Reverently they bowed their heads and all breathed that prayer of the inspired psalmist: "Let Thy work appear unto Thy servants, and Thy glory unto their children, and let the beauty of the Lord our God be upon us, and establish Thou the work of our hands upon us, yea, the work of our hands establish Thou it." Of the twenty-five persons who, on that Lord's day of 1830, laid here the foundations of our Sunday-school work, we know of but one who is still living, and it is with peculiar gratitude and gladness that we greet him this afternoon. Our friend and brother, Professor Charles B. Stout, now of New Brunswick, was one of the first scholars, and he will presently tell us something of those far-off days. For the first eighteen years in the sixty-eight of our existence, we held no school in winter. For the past half century, our school has been what they sometimes call "an evergreen." There have been held from first to last, more than three thousand sessions, and twelve superintendents have overlooked the school. Let me call their names: Charles George, John Bartolette, Robert R. Hill, Theodore K. Higgins, Chester Van Syckel, Joseph B. Losey, William Barrass, Joseph Case, Dr. Mershon, John S. Higgins, George W. Abel, J. W. Britton. Perhaps I ought to make the number thirteen, for during the pastorate of

Dr. Woods, he, for a season, admirably filled the office. There have been about the same number of persons in the offices of Secretary, Treasurer, and Librarian, or possibly a few more in some of these positions. Something over two hundred teachers have been connected with our school, and about eighteen hundred scholars. Nearly three thousand volumes have had a place on the shelves of the library, and over one hundred and twenty thousand papers and periodicals have been distributed. The money raised for all objects, so far as reported, is eleven thousand dollars. Obviously enough, the work done can be but imperfectly reported by figures. Eternity alone will disclose the results of holy endeavor along any lines, but I mention these statistics simply to show what has been attempted here. The righteous dead who have passed into the clearer light of the beyond, probably discern more perfectly than we can, what pious endeavors issue in, and if they know what transpires on earth, it pretty surely must enhance the blessedness on which they have entered to see what gracious effects have followed the influences which they here put in operation. I know that you will all join me in the desire that the memory of pioneer toilers may abide among us as fragrant as these June flowers, and that all will as fervently pray that the school of 1898, may be characterized by the same devotion

that marked it in 1830, when with our founders it was emphatically the day of small things.

This day not only celebrates the one hundredth anniversary of our church, and the sixty-eighth of our school, but it completes the twenty-fifth year of my service in this office. You will not think it egotistic in me to make mention of this fact amid all our other recollections. Full well I know that it is your forbearance rather than my personal fitness that has kept me here so long, but I want to express my gratitude to our one Master, and to you my fellow-helpers over this quarter of a century of service. If it has not been specially efficient or successful, it has at least been a period of honest attempt at well-doing. No one can realize more profoundly than I have, how manifold have been official as well as individual failings, but I take the record, where I have had to take many others, to Him who pities and pardons beyond what earthly father ever did, and with the trust that in spite of flaws and failures, He will see in the work a humble aim to please Him, and help others toward Christ and heaven.

Prof. C. B. Stout then spoke in these words, of early days:

It gives a native of this village the greatest pleasure to meet with the church of his childhood on an occasion of so much interest as this

centennial celebration and present his warmest congratulations, though the fact that I am the last survivor of those who united in forming your first Sunday School sixty-eight years ago cannot fail to bring many saddening reflections. "Shadows we are indeed, and shadows we pursue." At that time and for a long period the Rev. Charles Bartolette, whose honorable name I am proud to bear, was pastor of the church, a genial Christian gentleman, and far more attractive in appearance than any picture of him your speaker has ever seen. The first Superintendent of the Sunday School was Charles George, founder of *The Hunterdon Gazette*, I believe, and for many years its editor and proprietor. He, too, was friendly and popular, and like his pastor, admirably adapted to the founding and up-building of the School. The meeting house was not only old, but old-fashioned, remarkably plain and bare, without carpet or cushion, and having but one room for all purposes, the Sunday School was organized in a corner of the gallery. Our little library was contained in a small unpainted closet, and the only other books used were the testament and spelling book, in which children were taught their letters as well as spelling and reading. It was my good fortune to be placed in the class of Miss Jemima Blackwell, a prominent member of a distinguished family, long and influentially identified with this dear old church, and it was

my privilege to visit her honored grave in yonder cemetery before these impressive exercises began. The high, straight back seats in the old meeting house referred to, were in no wise conducive to making either old or young at ease in Zion, while the means for warming and lighting were far from being satisfactory. Evening meetings were called at "early candle light," the candles themselves were slender tallow "dips," in plain brass sticks or tin sconces, requiring frequent snuffing, and then only making the darkness visible. But under all these unfavorable circumstances good work was done, strong and broad foundations laid, and it was there your speaker found the Friend above all others, as he gratefully records this memorable day.

Time would fail to depict more at length the days that are gone to return no more, or to dwell upon the fruitful history of nearly three-score years and ten embraced in the lifetime of this Sunday School. The reports show the number of branches that have sprung from this vigorous vine, the new schools organized, etc., but the real results of this holy Christian endeavor must await the disclosures of another world. May the time to come bring an increased number of Churches, Sunday Schools, Preachers, Teachers, and more Spiritual power in every direction. The future is full of hope, of promising opportunities and glorious possibilities. May this an-

niversary furnish a new point of departure, and henceforth our lives have higher aims, larger light, improved facilities and holier consecration. What shall *our* harvest be for the new century just before us? There are none here now who began this one. Not one of us will be here when the next shall close. But we also are makers of history, and that very rapidly. Let us make it for the Judgment, and labor on till the Master comes. Thus building on ideas and truth we shall indeed build for eternity, and while standing between the living and the dead, as we literally do in this place and at this impressive period—dedicate ourselves anew to Christ and His church,

“And departing, leave behind us,
Footprints in the sands of time.”

Mr. Joseph B. Losey of Somerville, a former superintendent of the school, referred very tenderly to his connection with it in previous years, and Dr. Vassar called up some incidents of a quarter of a century ago. With singing and benediction the afternoon session closed.

SUNDAY EVENING.

THE evening services began with a meeting of the Y. P. S. C. E. in the lecture room. In addition to the usual order of prayer and song and testimony, the following paper was read:

In 1874, the young men of the church began holding a prayer meeting in the church parlor on Sunday evening an hour before the evening service. About a year later the young ladies were admitted and it was called the "Young People's Prayer Meeting." A treasurer was elected to take charge of the collection which was taken up at every meeting. The money was applied to different objects as calls came from time to time. A new organ, to be used in the prayer meetings of the young people as well as in Sunday School and the weekday prayer meetings, was purchased.

The prayer meetings were kept up although most of the young men that started them either left town or stopped attending and sometimes the attendance was very small, still there were a few faithful ones,

Sometime in the year 1886 the question arose, why not have a regularly organized society? Meetings were held and discussions arose regarding the kind of society it was best to have.

Finally, December 21, 1886, the Young People's Association was organized, with Charlton Reed for President. It is impossible at the present time to give much of its work, as the Secretary's book cannot be found. The prayer meeting and association were united soon after the organization and an impetus given to the former, which lasted for several years.

Considerable money was raised by the Association in various ways and a large part of it used here in the church. The parlor was papered and a new carpet purchased for the floor. When the church was re-modeled the Association supplied the furniture for the pulpit; a new piano was bought for the use of the church whenever needed. Other people outside our church were helped as well, by money given when asked for. Phillipsburg was one place where the Association invested some of its funds. -

The Association grew until it had one hundred and thirteen members, and raised about eleven hundred dollars in the ten years of its existence.

May 8, 1896, the organization changed again and became a Christian Endeavor Society, with twenty-one active members and three associate. We now have sixty active, eighteen associate and ten honorary, making altogether eighty-eight. Eight of the associate have become active members.

The Christian Endeavor Society holds its

prayer meeting Sunday evening at 6:45. Each member pledges herself or himself to give a stated sum monthly into the treasury of the society. It has also raised some money by means of two concerts and a supper: in all about one hundred and forty dollars. Thus far the money has all been expended upon ourselves, which is rather selfish, for we do think we should remember that while charity begins at home it should not stay there.

FRANK DILTS, Secretary.

After the meeting of the young people the more public service of the evening was held, beginning at 7:45. The Presbyterian and Methodist churches of the village courteously gave up their own meeting and with their pastors participated in the closing gathering of the three days. This massing together of the three congregations brought together an audience that crowded the house. It had been hoped that Dr. Henry G. Weston, the honored president of Crozer Theological Seminary, might be the preacher for the evening, but as that arrangement could not be effected, ex-pastors Chapell and Vassar consented to occupy the hour.

The Rev. F. L. Chapell made the first address; and though he had no manuscript and no stenographic report was made, it is believed that the following, recalled from memory, embodies the main thoughts presented.

ADDRESS.

The *Prominence of the Word* in the divine administration of the present time is well worth attention on an occasion like this.

Divine working in the world is mainly through three agencies; namely, the ordinances, the Word and the Spirit; corresponding and appealing, in some sense, to the tripartite nature of man, as he consists of body, mind and spirit. The ordinances touch the body, the Word appeals to the mind, and the Spirit of God interpenetrates the spirit of man. All three of these are necessary to complete divine working. No one of them can be properly omitted. The ordinances are perhaps the less important, and yet they can never be omitted or impaired without loss.

But it is noticeable that some one of these three means of divine working may be more prominent at one time than the others. Thus in the earlier years of the Jewish dispensation, when tabernacle and temple and priesthood and the Skekinah were in service, the ordinances were more prominent. At that time there were but few scriptures, and scarcely any means of circulating what there were: while the Spirit was chiefly upon a few official persons. In the later years of that dispensation, in and after the captivity, the Word came into prominence. At

the restoration a collection of the sacred writings was made, the devotional and prophetic books being added to the law. The synagogue service arose in every place and the scriptures were read every Sabbath day publically, while the order of Scribes was instituted to multiply copies and to interpret them.

On the day of Pentecost the Spirit came into prominence, being no longer confined to official personages, but poured out on all flesh, all classes and condition, both sexes and all ages.

And all through the Christian dispensation the Spirit has been the leading factor in true religion. Whenever apostasy has crept in through *undue* attention to the ordinances or to the word, causing ritualism or rationalism, the Spirit has come to revive and correct, producing what we have come to call "Revivals of religion." We are all more or less familiar with this phase of divine working. The historical review we have been engaged in has brought to mind the various revivals, which this church has enjoyed.

But a careful and honest survey of the century reveals the fact that our revivals are not now what they once were. In the first half of the century they came without human agency and were of sweeping power. But revivals, as we still call them, have to be planned for and worked for, and are comparatively feeble and superficial in their results. But meantime the word has

come into a peculiar prominence. Various translations, various styles of printing and binding, many multiplications of helps for Bible study, courses of study in our Sunday Schools, various Bible Institutes, great cheapness in price of Bibles, and many such things have combined to make the Word prominent just now. The word is much more used in our so called revival meetings. The inquirer after salvation is pointed to a text and told to believe it, rather than expected to go mourning for months until the Spirit gave him peace, as it used to be in olden times.

Now what is the meaning of the present situation? Why is God emphasizing the Word at this time? How are we to meet these peculiar conditions?

It seems to me that God means a great deal by this state of things, and that we ought to give very earnest heed to His providential voice. I believe that we are coming into times where only an obedient following of the word will save us from drifting into a world-conforming apostasy. Christianity is so different from human schemes of philanthropy and reform that unless we are well posted in the scriptures we shall drift with the world. We have not yet escaped all the errors of the middle-age's apostasy. We have not yet gotten wholly back to apostolic Christianity. We do not yet see as clearly as we ought the true nature of the church as a called-

out body. We are yet too much influenced by sentiment rather than by revealed truth. We are, many of us, putting too much of our strength into the things of the world. Thousands are being led astray by seductive isms that seem so harmless.

Now the only safety in these times is such an obedient attention to the word as we have not hitherto given. We must know it in breadth and general scope as well as in its particular precepts. There is too much textual preaching, which in fact is not even textual; but a use of a text on which to hang a human thought. We need to know prophecy and the great sweep of God's purposes and what He is requiring of us of to-day. We must take the whole armor of God that we may be able to stand in the evil day. I fear we do not fully understand how evil the present day is. How *seductive* is the evil of the present time. God means a great deal when He is putting His word into our hands in a way He never has in all the history of the world before, that a "light shining in a dark place until the day dawns." Will you take proper heed to it as you start out on another century? A century, which, as I have been led to think, will bring such a consummation and crisis as has never yet dawned on the earth? God's word contains ample directions for these coming days. And He has wonderfully set it before us

and put it in our hands. Our ordinances are few and simple. The Spirit no longer compels us; but He whispers "Thy word is a lamp," the way is "straight and narrow." "Walk before Me and be thou perfect," for "the law of the Lord is PERFECT."

Dr. Vassar closed the exercises with these remarks:

Twenty-five years ago to-night I stood on this platform uttering the words that brought to an end the seventy-fifth anniversary of the church. Around me sat Dr. Thomas Swaim, Dr. G. S. Webb, Dr. H. F. Smith, and brethren B. C. Morse, and Charles E. Young. All of them had been participating in the services of that occasion, and of that group of honored ministers I alone am left. All the others have been gone from earth from a dozen to twenty years. Naturally enough thought is busy with the changes that have been wrought. Changes not in the pulpit only; changes quite as marked and many in the pews. I can count from memory at least two hundred who were in these seats in 1873 but have one after another dropped out as the seasons like flitting shadows have come and gone. But reminiscences have claimed so much of our attention these days past that the last moments of the service may profitably sweep the other away. On the isthmus of Panama there is said to be a

rise of ground standing on which in a still night one may distinctly hear the murmur of the two great oceans that wash its upper and lower shores. On the one hand lies the Atlantic, and on the other the Pacific beats, and from the one and toward the other the traveller passes with every step. In the history of the individual, and the church as well, there is such a pass. This church stands there to-night. We have been listening to the voices of the past. We have caught the echoes of times and seasons gone. Suppose we now face the other way. This then is my exhortation to the Flemington flock. Look forward rather than back. Recollection has been having free play through these hours. That was right. Retrospection is occasionally a proper thing. Meditation on God's mercies is not a waste of time. But it is possible for a man or a group of men to sit down too well satisfied with their outlook. The survey of a given period may lead to over much gratulation. Paul saw the peril here, and so he cries, "forgetting the things that are past." That is to say, do not let the successes or failures already met halt you. Never mind what you have achieved. Larger endeavors and triumphs await you. The old song correctly says that the mill will never run with the water that is past. All the good there is in the review of vanished years is the motive they furnish for new undertakings. The Flemington Baptists of

1798 did their work. The Flemington Baptists of 1898 must face theirs. This is not any time for complacent folding of hands as if the mission of this church had been achieved. This is not the place for flourish of trumpets, and waving of flags. It is rather a bit of holy ground to kneel down on with a new devotion to the Captain and His cause.

Then there is another charge I bring you, beloved, at this point; look out and not in. Piety sometimes gets diseased through over-much of introspection. It is not best to peer around too frequently or too closely in quest of what is either good or bad in the church. Christ's order to disciples was to lift up their eyes and look on the fields. He has not changed it since. You will never get much impulse to righteous action from an inspection of your own heart or the hearts of comrades in the camp where you belong. You will find it where your Lord did by eyeing the sad case of the multitude scattered abroad as sheep having no shepherd. See how many there be about you even in this gospel-blest community who are living and dying having no hope. Mark how weary and dissatisfied a face they wear. Behold how swiftly they are speeding onward toward the bar of God and its settlements and plead with them to turn around and lay hold of the Christ who only can make this or any other life glad and glorious! Gaze

on your fellow men as Jesus gazed on the thoughtless crowds in old Jerusalem, and find in their condition a perpetual incentive to work and pray for their salvation. And finally, brethren, look up and not down. I do firmly believe there are victories for you yet to win that shall surpass anything yet sighted, but I as firmly believe that to gain them you have got to get in the closest touch with all the invincible energies of the Holy Ghost. I doubt whether the years that lie just ahead of us are going to be years in which our Christian faith is going to have what is sometimes called "a walk-over." On the other hand I have a conviction that those who are to win souls for the Lord and his church may require the Mighty Spirit in His sevenfold energies. God's toilers will have to look up or give up. Be sure that there will be emergencies of Christian effort when your courage will fail you unless you lift up your eyes like the psalmist to the hills whence cometh help. You will worry and wail perhaps over some who will make shipwreck of faith and a good conscience. You will be disheartened over the poor dying rate at which some will creep along toward a lofty Christian experience. You will sigh over dark days in Zion, but beloved nothing can shake the trust or the courage of one who fixes his eye on his Lord and Leader eternally. Lean against God's promises

as a rock, and keep the vision fixed on God's throne, and nothing can daunt or dishearten.

And so brothers we close these days of glad remembrance and sweet communion. We have been like those privileged apostles who on the radiant mount witnessed the transfiguration of their Lord. To-morrow the vision will fade away. We shall betake ourselves to the daily round of work and worry, but some of the gracious influences ought to step over into the week with us and keep us company. And all these hill-top elevations and outlooks ought to be a preparation for that completer fellowship with the saints in light. Thither we are moving fast. A few more of these quick-returning salutations and we go to "join the blood-besprinkled band on the eternal shore." In Plymouth Church, Brooklyn they used to have, and perhaps still have, a song which they always sung just before the long Summer vacation began, and the classes got broken up and scattered. Some of its strains seem suited to this hour.

"We linger in our parting song
We praise Thee as we sever,
The Summer days will not be long
Ere we shall praise forever.
All hail then to the Summer land
Whose blossoms never wither,
Though here we part each other's hand
We'll keep our journey thither."

1898.

THE BAPTIST CHURCH,

AT FLEMINGTON, N. J.

OFFICERS.

Pastor, REV. L. D. TEMPLE.*

Deacons:

ASA SUYDAM.
CHESTER VAN SYCKEL.
JONATHAN HIGGINS.
GEORGE C. HIGGINS.
J. WESLEY BRITTON.
JOSIAH C. BRITTON.

Trustees:

VANDAVIER HIGGINS.
WM. E. TREWIN.
JESSE MERRELL.
WILLIAM FISHER.
WM. J. SUYDAM.
J. SCHENCK HIGGINS.
E. D. KOWER.

Church Clerk, GEORGE E. BRITTON.

Treasurer, HOWARD SUTPHIN.

* Settled since the Centennial.

MEMBERS.

Explanatory note: B, signifies received by Baptism; L, by Letter; E, by Experience; R, by Restoration. The figures the year when received.

Name.	How and when received.
Abbott, Alice Higgins.....	B '56
Abel, Horace G.....	B '82
Anderson, Mary Hartpence.....	B '64
Apgar, George.....	B '87
Bacorn, George.....	B '90
Baird, Sallie Barton.....	B '74
Bancroft, Susan Rowe.....	B '91
Barrass, Martha Ann Blackwell.....	B '43
Barrass, Richard.....	B '56
Barrass, Mary Gulick.....	B '62
Barrass, Mary Smith.....	B '73
Barrass, Josie Dilts.....	B '79
Barrass, William, Jr.....	B '82
Barrass, Howard.....	B '87
Barrass, Alice.....	B '90
Barrass, Bessie.....	B '90
Barrass, Stella Rice.....	B '90
Barrass, Mary.....	B '90
Barrass, Rose.....	B '92
Barrass, Richard, Jr.....	B '92
Bartles, Nettie Hill.....	B '87
Barton, Willam S.....	B '90
Barton, Bertha Britton.....	B '86
Barton, Susan Merrell.....	L '97
Bellis, Emma Higgins.....	B '71

Bennett, Benjamin.....L	'97
Bennett, Harriet C. Howe.....B	'96
Biggs, David.....B	'90
Bloomer, Ada M. Green.....B	'94
Bond, Mary Hampton.....L	'89
Boyd, Martha Britton.....B	'71
Brewer, Jane.....L	'92
Brewer, Elizabeth Carkhuff.....B	'44
Brewer, Margaret Brewer.....B	'68
Brewer, Hannah.....B	'85
Britton, Martha Higgins.....B	'35
Britton, John Wesley.....B	'56
Britton, Ann Jeroloman.....B	'60
Britton, Ellen Ewing.....B	'60
Britton, Josiah C.....B	'64
Britton, Ellen.....B	'64
Britton, Georgiana.....B	'64
Britton, Henry.....B	'64
Britton, Sarah Drake.....B	'68
Britton, Sarah P.....B	'70
Britton, George E.....B	'87
Britton, William J.....B	'87
Britton, J. Arthur.....B	'87
Britton, Julia Salter.....L	'90
Britton, Harry W.....B	'91
Britton, Raymond.....B	'91
Britton, Cornelia C.....B	'95
Britton, Harry.....B	'95
Britton, Annie.....B	'97
Brokaw, Bessie Abel.....B	'76
Brokaw, Bergen H.....B	'90
Brown, Mary Cronce.....B	'56
Buchanan, Anna Ellen Hughes.....B	'54

Buchanan, Elizabeth.....	B	'58
Buchanan, William S.....	B	'74
Buchanan, Kate Deats.....	B	'74
Buchanan, Willis.....	B	'90
Buchanan, Charles..	B	'90
Buchanan, John H.....	B	'96
Buchanan, Ella.....	B	'97
Burd, Leonard G.....	B	'64
Burd, Elizabeth Potts.....	B	'64
Burd, T. B. J.....	L	'72
Burd, Kate Fulper.....	B	'68
Burd, Joseph P.....	B	'82
Burd, Mary G.....	B	'87
Burd, Sadie.....	B	'90
Burd, Harriet Schlapfer.....	B	'94
Burket, Corinda Walker.....	B	'87
Burket, Lemuel.....	B	'90
Campbell, Louisa Hoagland.....	B	'70
Carkhuff, Margaret Case.....	B	'41
Carkhuff, Theodore S.....	B	'60
Carkhuff, Sarah E.....	B	'68
Carkhuff, Henrietta Yard.....	B	'76
Carkhuff, Peter J.....	L	'94
Carkhuff, Mattie Hoff.....	L	'94
Case, Hannah Bateman.....	B	'76
Case, Daniel P.....	L	'95
Case, Minnie Sterms.....	L	'95
Case, Jonathan.....	L	'98
Castner, Millard P.....	L	'89
Castner, Abbie.....	L	'89
Chamberlin, Mary.....	L	'91
Choyce, Rebecca.....	B	'76
Clawson, Abel S.....	L	'72

Clawson, Ethel.....	B	'90
Clawson, Granville.....	B	'92
Clayton, Charity Hummer.....	B	'64
Cole, Ella Ewing.....	B	'71
Coleman, Levina Baird.....	B	'91
Coleman, Frank.....	B	'94
Conover, Mary E.....	B	'82
Conover, Harriet.....	B	'92
Conover, Nellie.....	B	'92
Conover, Sadie.....	B	'92
Conover, Naomi.....	B	'94
Coyle, Ella Gordon.....	B	'87
Cronce, Rachel Gulick.....	B	'62
Cronce, Richard.....	B	'77
Cronce, Mary.....	B	'77
Cronce, Henry.....	B	'82
Cronce, Mary.....	B	'92
Crum, Gussie.....	B	'93
Dalrymple, Clara Hoff.....	B	'87
Davis, Minnie V. Miller.....	B	'92
Dean, Tillie Barrass.....	B	'87
Dean, George W.....	B	'94
Dean, Walter R.....	B	'94
Demott, Sallie Higgins.....	B	'64
Dilts, Anna Dean.....	L	'71
Dilts, Oliver C.....	L	'76
Dilts, Theodore.....	B	'92
Dilts, Laura.....	L	'94
Dilts, Lizzie.....	L	'94
Dilts, Hannah F.....	L	'95
Dilts, Rachael A. Merrell.....	L	'97
Dilts, Frank.....	B	'97

Downs, Susan Cole.....	B	'56
Ent, Getta Maria Carkhuff.....	B	'64
Ent, Margaretta Biggs.....	B	'64
Ent, Laura.....	B	'95
Everitt, Ezekiel L.....	L	'58
Everitt, Mary Wilson.....	B	'76
Everitt, Elnora Higgins.....	B	'64
Everitt, William L.....	L	'91
Everitt Annie.....	B	'97
Ewing, Ann Higgins.....	B	'42
Ewing, James G.....	B	'49
Ewing, Martha.....	B	'51
Ewing, Eliza Brewer.....	B	'74
Ewing, Georgia Emma.....	B	'76
Ewing, Julia A. Clawson.....	B	'82
Emerson, Kittie Rockafellow....	B	'87
Fackenthall, Clarissa Smith.....	B	'56
Fackenthall, William.....	B	'70
Fink, Chrissie Cook.....	B	'73
Fink, Henry.....	B	'80
Fink, Ida.....	B	'93
Fisher, William.....	B	'70
Fisher, Ellen Hope.....	E	'70
Fisher, Luella Stout.....	B	'74
Fisher, George E.....	B	'82
Fisher, Mary Leigh.....	B	'87
Fisher, Charles T.....	B	'87
Fisher, Mary R.....	B	'88
Fleming, Amanda Dilley.....	B	'65
Fluck, Henry A.....	B	'71
Fluck, Anna Parker.....	B	'69

Fluck, Linton.....	B	'97
Forker, Rebecca Housel.....	B	'38
Forker, Elmira.....	B	'54
Freeman, Anna M. Higgins.....	B	'83
Fulper, Jane Forker.....	B	'43
Fulper, Mary Higgins.....	B	'56
Fulper, Charles.....	B	'64
Fulper, Catharine Van Fleet.....	B	'69
Fulper, George W.....	B	'87
Fulper, Mary C. Reading.....	B	'87
Fulper, William H., Jr.....	B	'87
Fulper, Julia.....	B	'90
Fulper, Martha R.....	B	'94
Fulper, Harry D.....	B	'94
Fulper, Eva.....	B	'97
Gaddis, Annie E. Hoffman.....	B	'60
Gano, John.....	B	'69
Gary, Mahlon G.....	L	'94
Gary, Margaret L.....	L	'94
Golden, Carrie Rockafellow.....	B	'74
Goodfellow, James.....	B	'90
Grabow, John H.....	B	'74
Grabow, Christina Disbrow.....	B	'74
Gray, Matilda Case.....	B	'38
Gray, Elizabeth.....	B	'68
Gray, Mary R.....	B	'77
Green, Julia Dean.....	B	'87
Green, Harry.....	B	'87
Gulick, Henry.....	B	'56
Hall, Mary A. Losey.....	B	'56
Hall, William H.....	L	'69

Hall, Evangeline Rockafellow.....	L	'69
Hanson, Davis.....	B	'74
Hann, Stacy.....	E	'76
Hann, Mary.....	E	'76
Hanson, George F.....	B	'77
Hanson, Fanny Holcomb.....	B	'82
Hall, Nettie.....	B	'87
Hann, Isaac.....	B	'87
Hann, Lewis.....	B	'87
Hann, Albert.....	B	'92
Hampton, Joseph.....	L	'89
Hampton, Susan Swallow.....	L	'89
Hardin, Mary C.....	B	'94
Hanson, Mary J.....	B	'94
Hall, Margaret.....	B	'97
Henry, Francis E.....	B	'92
Henry, Ann.....	L	'91
Higgins, Sarah B.....	B	'51
Higgins, Johanna.....	B	'51
Higgins, Lucretia Rockafellow.....	B	'51
Higgins, Vandavier.....	B	'54
Higgins, Mary R.....	B	'54
Higgins, Eliza Rockafellow.....	L	'54
Higgins, Lizzie Jeroloman.....	L	'58
Higgins, Lydia Jeroloman.....	L	'58
Higgins, David E.....	B	'60
Higgins, George C.....	B	'63
Higgins, Jonathan.....	B	'64
Higgins, Anna.....	B	'64
Higgins, Ezekiel L.....	B	'68
Higgins, Jacob V.....	B	'69
Higgins, G. Barton.....	B	'74
Higgins, Ella C.....	B	'74

Higgins, Issachar.....	B	'76
Higgins, Mary Marsh....	B	'76
Higgins, James J.....	B	'77
Higgins, Leila M.....	B	'78
Higgins, Lucinda Larue.....	E	'78
Higgins, Bessie Thompson.....	B	'80
Higgins, Sarah Gaddis.....	B	'82
Higgins, Bessie.....	B	'87
Higgins, Lucretia.....	B	'87
Higgins, Edward R.....	B	'87
Higgins, Lizzie B.....	B	'87
Higgins, Judiah.....	B	'87
Higgins, Gussie Snedeker.....	L	'87
Higgins, William A.....	B	'90
Higgins, Mabel.....	B	'90
Higgins, J. Schenck.....	B	'90
Higgins, D. Walter.....	B	'92
Higgins, Martha K.....	L	'92
Higgins, Mary.....	B	'63
Higgins, William F.....	B	'94
Higgins, Alexander.....	B	'95
Higgins, Harry V.....	B	'96
Higgins, Helen R.....	B	'96
Hill, John B.....	L	'75
Hill, George W.....	B	'77
Hill, John.....	B	'82
Hill, Carrie.....	B	'83
Hill, Mary Bloom.....	B	'86
Hill, Kate Yard.....	B	'90
Hilyer, Pierson W.....	B	'87
Hilyer, Fanny Snyder.....	B	'87
Hoagland, Lizzie.....	B	'87
Hoagland, Gardner.....	B	'97

Hoagland, Lena.....	B	'71
Hopewell, Ida Harsell.....	B	'87
Hughes, Arthur.....	B	'51
Hughes, Susan Stires.....	B	'67
Hughes, Ella Rittenhouse.....	B	'76
Hughes, William, Jr.....	B	'82
Hughes, George C.....	B	'82
Hughes, Bertha.....	B	'87
Hyde, Hulda Rittenhouse.....	L	'78
Hyde, Clifford.....	B	'82
Hyde, Ella G.....	B	'87
Hyde, Emily F.....	L	'92
Jefferson, Thomas.....	E	'74
Jefferson, Christopher K.....	B	'43
Johnson, Ann.....	L	'64
Johnson, Anna Hill.....	B	'82
Johnson, Mamie.....	B	'85
Johnson, Addie S.....	B	'87
Johnson, Maggie.....	B	'90
Johnson, John.....	L	'90
Johnson, Robert.....	L	'90
Johnson, Kate.....	L	'90
Johnson, Theodore W.....	B	'90
Johnson, Anna Gethard.....	B	'94
Kerr, Mary Miller.....	B	'91
Kilgore, Mary V.....	B	'64
Kilgore, Alice.....	B	'64
Kilgore, Ella Dunham.....	B	'77
Kilgore, Jennie.....	B	'90
Knower, Edward D.....	B	'70
Knower, Ella Riley.....	B	'70
Knower, Mary B.....	B	'90

Knower, John.....	B	'92
Lake, Hannah Danbury.....	B	'48
Lair, George.....	B	'74
Larue, Rachel.....	B	'90
Larue, Minnie.....	B	'93
Leigh, Samuel.....	B	'29
Leigh, Jennie.....	B	'90
Lederer, Charles.....	B	'90
Lovell, Annie E. Fisher.....	B	'82
Losey, Maggie.....	B	'90
Losey, Catharine.....	R	'90
Lott, Lizzie H.....	B	'94
Lott, Mabel.....	B	'97
Lott, Edna.....	B	'97
Mattison, Mary Britton.....	B	'73
Marsh, Mary Higgins.....	B	'70
Mahoney, Mary Rittenhouse.....	L	'92
Mathews, Edwin.....	B	'92
Mattison, Lizzie Deats.....	B	'92
Marsh, Edith B.....	B	'96
McCann, Jane Hoff.....	B	'42
McCann, Louie C.....	B	'82
McPherson, Charity Hill.....	L	'87
McPherson, Willard F.....	B	'94
Merrell, Jane Hixon Bullock.....	B	'48
Merrell, Jesse.....	B	'60
Merrell, Anna M. Suydam.....	B	'64
Merrell, Lucinda D.....	B	'86
Merrell, Catharine S.....	B	'94
Miller, William.....	B	'71
Miller, Aletta Cronce.....	B	'71

Miller, Julia Griggs.....	B	'90
Miller, James.....	B	'90
Miller, John M.....	B	'92
Miller, Raymond.....	B	'92
Miller, Mrs. John.....	L	'92
Miller, George.....	B	'93
Moore, Charlotte Swallow.....	B	'38
Moore, Mary.....	B	'94
Moore, Lizzie Servis.....	L	'87
Murray, Anna Case.....	B	'77
Murray, Kate.....	B	'77
X		
Opcdyke, Lewis A.....	B	'74
Opcdyke, Jemima Hartpence.....	B	'94
Opcdyke, Lizzie A.....	B	'94
X		
Parker, Ellen Higgins.....	L	'52
Paul, Harry H.....	B	'96
Paul, Tillie.....	B	'96
Peterson, Lizzie M. Reading.....	B	'94
Pimm, Wm. B.....	R	'87
Pimm, Hattie Madara.....	B	'87
Pilger, Jacob G.....	E	'90
Pilger, Mary Everitt.....	L	'90
Pilger, John G.....	B	'94
Pilger, Ella Yard.....	B	'90
Poulson, Emma Hudnit.....	B	'77
Price, Lillian Warman.....	B	'76
X		
Ramsey, May Sutphin.....	B	'83
Reading, Oscar.....	B	'48
Reading, Cesar.....	B	51
Reading, Hannah Boeman.....	B	'54

Reading, Bessie.....	L	'96
Riley, William S.....	E	'78
Riley, Maria Sked.....	E	'78
Rittenhouse, Hawley O.....	B	'73
Rittenhouse, Elnora Olmstead.....	B	'77
Rittenhouse, Jane Shepherd.....	B	'76
Rittenhouse, Albertus K.....	L	'92
Rittenhouse, Will Fisher.....	L	'92
Rittenhouse, Bertha.....	B	'92
Rittenhouse, Kate Stryker.....	B	'92
Rice, Forest A.....	B	'76
Rice, Josephine Opcedyke.....	B	'80
Rice, Albert A.....	B	'94
Rice, Eva.....	B	'96
Risinger, Anna Yard.....	B	'90
Rockafellow, Martha B.....	B	'51
Rockafellow, Emily.....	B	'51
Rockafellow, Ann E. Leigh.....	B	'54
Rockafellow, John M.....	B	'74
Rockafellow, Tillie.....	B	'74
Rockafellow, Peter S.....	B	'74
Rockafellow, Mary.....	B	'82
Rockafellow, Mary L.....	B	86
Rockafellow, Ella V.....	B	'87
Rockafellow, Georgia C.....	B	'87
Rockafellow, Lizzie R.....	B	'87
Rockafellow, Joseph.....	R	'87
Robbins, Elizabeth Roberson.....	L	'74
Robbins, Susan Rittenhouse.....	B	'78
Robbins, Bertha.....	B	'87
Robinson, Betty.....	B	'82
Roberson, Amzi.....	L	'83

Rowe, Jacob R.....	B	'92
Rowe, Mary.....	B	'92
Rowe, Lizzie.....	B	'92
Salter, Esther Dalrymple.....	E	'69
Salter, Joseph.....	B	'76
Schenck, Ella Johnson.....	B	'68
Schenck, Laura Barton.....	B	'74
Schenck, Peter C.....	B	'82
Schenck, Susan P.....	B	'94
Schenck, Anna M.....	B	'94
Schlapfer, Albert.....	B	'87
Schlapfer, Mary Swallow.....	B	'87
Scudder, Laura Higgins.....	B	'87
Sebring, Anna Rockafellow.....	B	'74
Servis, Theodore.....	L	'87
Sheppard, William E.....	L	'59
Sheppard, Mary Bateman.....	B	'76
Shrope, Rebecca.....	L	'90
Sheppard, Jennie Nevius.....	B	'74
Sheppard, Howard.....	B	'90
Sheats, Catharine Ewing... ..	L	'71
Shurts, Anna G. Cronce.....	B	'82
Simmons, Walter Edward.....	B	'94
Sloff, John A.....	B	'93
Sloff, Mary Williamson.....	B	'83
Smith, Catharine Leigh.....	B	'43
Smith, William B.....	L	'77
Smith, Lewis K.....	L	'77
Smith, Oliver.....	B	'82
Smith, Lincoln G.....	B	'82
Smith, Charles.....	B	'82
Smith, Jane Stewart.....	L	'82

Smith, Lizzie McCann.....	B	'82
Smith, Walter.....	B	'87
Smith, Lewis K.....	L	'91
Smith, James.....	B	'92
Smith, Lillie.....	B	'92
Smith, Adelbert.....	B	'92
Smith, Olivia C.....	L	'95
Smith, Laura.....	B	'95
Snyder, Rebecca Dean.....	B	'87
Snyder, Laura Dean.....	B	'87
Snyder, Lida Griggs.....	B	'87
Snyder, Henry.....	L	'92
Snyder, Charles.....	L	'92
Snyder, Jennie.....	L	'92
Snyder, Maggie M.....	B	'97
Snedeker, Helen.....	L	'97
Sproul, Florence Hyde.....	B	'95
Sproul, Eleanor.....	B	'97
Stout, Ann.....	B	'42
Stout, William.....	B	'51
Stryker, Mary Rowe.....	B	'75
Stothoff, Emma Hill.....	L	'75
Stenabaugh, Tillie Pimm.....	B	'79
Stone, Josiah A.....	B	'82
Stothoff, Samuel.....	B	'90
Stryker, Asher.....	B	'92
Stryker, Hannah.....	L	'95
Suydam, Daniel.....	B	'38
Suydam, Asa.....	B	'48
Suydam, Hannah.....	B	'64
Suydam, Emily Parker.....	B	'64
Suydam, Robert R.....	L	'68
Suydam, Henry.....	B	'69

Suydam, Lizzie Trimmer.....	B	'69
Suydam, William J.....	B	'74
Suydam, Ella R.....	B	'74
Suydam, Katie.....	B	'76
Suydam, Corinda Higgins.....	B	'83
Suydam, Mary.....	B	'97
Sutphin, Elizabeth Groff.....	B	'68
Sutphin, Howard.....	B	'80
Sutphin, Nedwell.....	B	'94
Sutphin, Bessie.....	B	'97
Sutphin, Annie.....	B	'97
Sutton, Jonathan P.....	L	'94
Sutton, Mary E. Gary.....	L	'94
Sutton, James.....	B	'97
Swallow, William B.....	B	'39
Swallow, Emma.... .	B	'64
Swallow, Hannah E. Higgins.....	L	'72
Tennent, Ann E. Van Syckel.....	B	'83
Thatcher, William H.....	B	'83
Thatcher, Barton H.....	B	'92
Trewin, William E.... .	B	'70
Trewin, Alice Brewer.....	B	'74
Trewin, Robert.....	B	'82
Trewin, Peter E.....	B	'83
Trewin, Charlotte Harrison.....	B	'83
Trimmer, Elizabeth Robbins.....	L	'69
Van Syckel, Chester... .	L	'59
Van Syckel, Mary J. Mount.....	L	'71
Van Syckel, Mary.....	B	'77
Van Syckel, Emmet.....	B	'87
Van Syckel, Jennie.....	B	'90

Wagoner, George.....	B	'66
Wagoner, Ella Merrell.....	B	'68
Wagoner, Rhoda.....	B	'68
Wagoner, Rachel.....	B	'68
Walker, John.....	B	'64
Webb, Ida Opdyke.....	B	'92
Webb, William.....	B	'94
Williamson, Jane Hummer.....	B	'61
Williamson, Barton H.....	B	'93
Wallace, Martha Sutphin.....	B	'78
Woodruff, Gideon.....	E	'87
Woodruff, Nancy Case.....	L	'87
Woodruff, Addie W.....	B	'87
Woodruff, Edward.....	B	'87
Yard, Mary Mason.....	B	'56
Young, Julia Higgins.....	B	'64
Young, Augustus.....	B	'90
Young, Elizabeth Dailey.....	B	'90
Zwicky, George.....	B	'97





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